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OHIO "S.P." CONVENES

TRADES UNION WARFARE AND FUSION THREATEN A SPLIT.

"Wonderful Growth of Socialism," by the Credential Committee—Hamber Wrestles With English and the S. L. P., Both of Whom Down Him—An Ex-Populist's Impression.

(Special Correspondence to The Daily and Weekly People.)

Columbus, O., June 1.—The following is an account of the convention held by the "Socialist" party in this city on May 30 and 31.

The calling of the convention to order was followed by the nomination of a committee on credentials. Recess was then taken and the committee went to work. I watched the proceedings and noticed many names barred on account of not being in good standing according to the secretary's accounts, yet when any objection was raised by the would-be delegate present, Bandlow, of Cleveland would whisper a few words in his ears and out would come the coin, which would be received by Critchlow, the State secretary, for the S. P.

Five dollars a badge and the payer was a full fledged delegate. By this method the convention succeeded in seating fifty-four delegates in the first morning and between 12 and 2 p. m. of Saturday they seated eighteen more, making a total of seventy-two delegates.

A delegate with Populist whiskers whose name is Randall, and hails from Springfield, was refused the floor in the morning, Critchlow stating that local Springfield had not enough members in good standing to allow him a seat. Yet, in the afternoon session, when this same Randall rose to his feet to vote on some question, Pickett of Cincinnati raised a point of order that, inasmuch as this man Randall was not in good standing in the morning, he could not see why he should have the right to vote in the afternoon.

This was explained by Critchlow who produced and handed to the chairman to be read a sheet showing that local Springfield had enough good standing members on the roll to allow this delegate to be seated. Again a member of the credential committee who was close by called the attention of the chair to the sheet, saying that it was not the proper roll. To this the secretary replied that this roll was the latest addition to the roll. This brought forth the exclamation from the rear: "This is a wonderful growth of Socialism in so short a time!"

(It takes twenty-five members in good standing to one delegate.)

A letter was read from a delegate who was not able to be present at the convention, and wished the convention to adopt a plank advocating the improvement of rivers and the abolition of convict labor, for, as he said, it would give the unemployed work, and do away with scabs.

A letter from Secretary of State Lewis Layland was read. It set forth the reasons why he had ruled the way he did on the claim of the S. P. against the S. L. P. previous to the spring election

This letter brought the delegate from Hamilton, Humber, to his feet for a few remarks about the affair, as his local was the one that had instituted the suit He went over the whole ground, stating that the votes of the S. P. in Hamilton were eighty-six and those of the S. L. P. seventy-six. He concluded by saying that the two Socialist Labor Party men "mate all kinds of fun mit us; they denounced us not only for schteeling the name of Socialist from the S. L. P. but also of trying to schteel the name of Temocrats ven ve vas once before called Social Temocrats. Oh, but you fellows don't know vat a devil of a time ve have mit dose rascals."

Under the nomination of the State ticket, an objection was raised on the motion to nominate candidates Saturday instead of Sunday as had been arranged by the comittee on rules. The motion was defended by Delegate Miller of Canton who stated, amongst other points, that "we cannot afford to antagonize our Christian friends." This opinion was carried unanimously.

The nomination for governor was hotly contested by the supporters of Isaac Cowan of Cleveland and those of Hynes of Dayton. As Cowan is not a member of the A. F. of L. the fact soon became evident that if the discussion was allowed to go on on this point a split was inevitable.

A delegate, speaking of Cowan, said that he was the organizer of the Amalgamated Engineers and a fearless "Socialist." Another took up the poit with a remark that Cowan could not be a fearless "Socialist" as that implied scientific Socialism, and, to his knowledge, Cowan was not a man who would work for his material interest but one who worked only for his "soul."

Lewis of Coldwater who acted as the clown of this clownish convention made the remark that Cowan was all wool and a yard wide, and is a good fellow, all right.

In supporting Hynes some one from Dayton stated with emphasis that Hynes was, above all, a working man. This explanation called forth the applause of about three men, the big majority taking it for a joke. Delegate Foxy from Cincinnati answered the Dayton man by saying "What we must have above all things at the head of our ticket is not a workingman but an educated man."

Another delegate said, "We want an A. F. of L. man," which was answered by Pickett with, "One half the labor unions of this country are disgusted with the Federation of Labor; it is rotten and utterly unfit." Just then things were beginning to look so serious and coming so fast that Chairman Bandlow had to rap several times before the delegates were quieted down.

Secretary Critchlow then got the floor and in a voice as fakish as his face and a look of "Don't fight boys, or I'll lose my job," told the convention: "We must not be involved in a trade union warfare; we can not afford it. We must not sacrifice the party."

The next man who was allowed the floor stated in a somewhat innocent way that he was a new member and had never attended a "Socialist" convention before and that the action of this body put him very much in mind of a Populist convention.

In the nomination of the different candidates some delegates wanted to put in nomination a man. Bax, by name who had never belonged to the party.

Under the report of committees a motion to allow no reporters to be present except those belonging to labor oragnizations was laid on the table.

The report of the National Committee men was read, and the words "unfair methods" which appeared were made the center of attack. The committee men after a lengthy argument stated that the facts in the case showed conclusively that unfair means were used.

In referring to the matter, Matturn of Cincinnati said, "For the last six months a contiual friction has existed between the national quorum and the State secretary, and that without a doubt the next six months will see a split in the party."

A motion to extend the hand of fellowship to "our brothers, the S. L. P., was returned by the committee to which it was referred with a recommendation to lay on the table.

Miller, the Christian freak, wanted not only to extend the hand of fellowship to the S. L. P. but also to the Democrats and Republicans, concluding that all men were brothers.

Another said that there are a great number of men in the party who have come from the S. L. P. because the place was too hot for them.

One after another stated that this thing of having two S. P.'s in the field was continually being thrown in their faces.

Many others acknowledged that they cannot make head nor tail of the matter and so seem unable to realize why there are two Socialist parties in the field. The Jackson delegate stated that his local is new and he don't feel as if he could go back there and tell his local he had failed in succeeding in harmonizing the two parties. He sees in the

(Continued on page six.)

THE KISHINEFF MASSACRE

Translated from Revolutionary Russia, official organ of the Socialist Revolution ists of Russia.

After some apparently enforced silence the legal press began to publish different details about the unheard of, even in Russia—the land of massacres—bestialities committed upon the Jewish population in Kishineff and, as usual, mostly the poorest Jews. Even our legal press, used to servile language, points out almost directly the real culprit. It states that the massacre was not only prepared but carefully organized.

Unlike former riots, in which the mob came down like an avalanche, here were separate gangs of from eight to twenty individuals each acting together. That something was going to happen all the town knew, all the Jews knew, who sent a deputation to the authorities, the officials also knew. The press unanimously points out that one cannot consider the local paper Bessarabetz and its editor, Krushevan, as the direct and immediate instigator of the massacre.

Here ends the eloquence of the legal press. But we revolutionists cannot stop here. We can and must state directly that the authorities were guilty not only of neglect but of direct participation. And even the Russian newspapers, while pointing out Krushevan's activity, as a matter of fact, point out only a hired instigator, a paid quill driver of the Russian government. Krushevan is not only an editor of a subsidized newspaper; this man, who deals in calumny at wholesale and retail, and particularly in slandering the Jews, is a trusty government servant, who has been granted a monopoly to address the population of a whole province by means of his newspaper. (Several petitions to publish another newspaper in Kishineff having been refused by Sipiagin, in whose footsteps follows Plehve, the present secretary of the interior.) Among the contributors and the staff of his newspaper are several members of the local government, including the vice-governor, Ustrugoff. And the Russian government was so satisfied with the literary career of this newspaper, which was poisoning the minds of its readers with the venom of racial and religious prejudice, during many years, that it permitted its editor the publication of another subsidized newspaper in St. Petersburg bv the name of Znania (Standard) which openly calls itself anti-Semitic.

Krushevan's collaborators did not limit their activity to propaganda by means of a newspaper. Among the so-called "intellectuals" whose personal participation with the maddened mob was noticed by our correspondent were Notary Public Pisarjewsky, a son of the justice of the peace, Semigradoff, a son of the local capitalist Sinodino, sons of local landlords, Khinkuloff and Malai. All these are well known to the inhabitants of Kishineff as personal friends of Kushevan and contributors to his Bessarbetz.

All legal newspapers denounce the connivance with the rioters on the part of the police. Even the timid city council of Kishineff made an official complaint to the Secretary of the Interior against the police. But the legal press passes with silence the fact that tthe police has shown great activity in one direction: wherever the Jews were gathering in groups to help those who were being murdered the police and military prevented them from doing so. For instance, when the Jewish butchers went to the scene of the massacre they were stopped and dispersed. One of our correspondents writes: "An organized robbery and massacre of Jews took place in the presence, or rather under the cover of the police and military." Another correspondent reports:

"The soldiers are marching here and there, changing their stations, the police in full force. And side by side lawlessness, robbery and massacre reign supreme; people are being attacked with cudgels and hatchets, none are spared, neither an octogenarian woman nor a tender infant. There were several cases of rape. The movement of the military is pure formality which does not interfere with anything. How easy it was to put a stop to the massacre without any extraordinary means is shown by the fact that several Christian laborers who were in friendly relations with their Jewish neighbors easily saved a whole part of the city from the horrors that have taken place in other parts."

"It is the third day of lawlessness and still in some places the ignorant, drunken mob, divided in gangs under the leadership of government officials and high school (gynasium) pupils, is doing its murderous work. . . . with the approval of the authorities. . . . ."

"The patrolmen and the police sergeants, likewise the soldiers, do not interfere. They very leisurely ate sunflower seeds. They and the Russian public, military and civil officers with shouts and laughter and applause encouraged the robbers' successful attempts. On the next day the chief of police and his captains, surrounded by their men and mounted patrolmen, remained in their quiet and observing attitude. When they saw that the 'work' was done in one place, they chased the mob to some other point. Hundreds of Jews, with soul-rending cries, begged the authorities for help. But they, with rare cynicism, called them 'Jidy' (Russian equivalent for 'Sheeny') and answered them: 'None of your business' and arrested the more persistent. On the Kagulska street, a detachment of soldiers, under the command of two officers, occupied a place, from both sides of which were heard heart rending cries of those being murdered, but they energetically interfere only with the Jews, who try to defend themselves. In the lower streets Police Captain Solovkin points out to the mob the houses occupied by Jews. The soldiers by the force of arms drive the Jews into the yards where they are being slaughtered. Justice of the Peace Battaga who happened to pass through the Armianskaya street during the massacre requested the officer in charge of the detachment placed there to defend the attacked, but the officer's insolent reply was,"Tis none of your business. If instructions were given we would restore order immediately.'

"In short," concludes the correspondent, after citing many similar facts, "the police and the governor consciously helped and supervised the disorder and encouraged the mob, thus cutting off all means of defense for the Jews. The small gangs of robbers were enabled to so barbarously act toward the Jews solely for the reason that the police helped them in their murderous work, while preventing the Jews from defending themeselves. In this lies the main tragedy of the Kishineff massacres."

"The governor feigning sick, refused to admit the deputation of the Jews. The vice-governor acted the same way, without giving any explanation. The chief of police supervised the robbery," writes another correspondent.

Over a hundred killed were buried and it is impossible to ascertain the number of wounded. Whenever a crime has been committed the question that arises first of all in the search for the guilty ones is, in whose interest was it committed? Were the authorities even more careful in obliterating the traces of their participation in the crime, were the Jewish revolutionists not threatened in the past by the political police (gendarmes) it would be sufficient to get acquainted with the conduct of the authorities in Kieff and Odessa to understand what an object was acomplished in the Kishineff events. At the same time when in a large number of cities the proletariat, full of revolutionary enthusiasm, is anxious for an open fight, it is a question of safety for the authorities that the demonstration directed against them turn into a massacre as soon as it would be deprived of the conscious revolutionary element. Yes, it was a very clever manoevre to escape a dangerous situation, a very clever manoeuvre to stifle the revolutionary enthusiasm of the workingmen in the feeling of hesitation and mental depression. On the other hand, the Kishineff events were intended as a threat to the liberating movement of the Jewish proletariat. They had to play the role of a weighty argument; that this was not an empty threat was shown when the representative of the secret police spoke to an imprisoned Jewish revolutionist as follows: "But you, where do you put your nose in? You ought to have been as quiet as a fish, thanking God that you are safe. Don't you know that if we only wanted. . . . If we only shut our eyes to one or the other thing the mob would tear you to pieces, if you make the slightest movement. . . . Beware, you play with fire!"

By the way that very same Krushevan gave away the whole secret, having published the cynical announcement that the Kishineff massacre was, don't you see, an answer of the Christian population to the Jewish revolutionary movement. We see who has been fanning into a flame the little spark of brutal instinct of racial and national hatred, and how. We see who has helped the flame to turn into a conflagration, and how.

Rejoice then, you reactionists, you literary guttersnipes, whose main stock in trade is national and religious hatred. You succeeded in enraging the ignorant poor of one nationality against the poor of the other. Rejoice, then, you bourgeois Jew baiters. You have succeeded in diverting the dicontent of the exploited against the whole class of the exploiters toward your Jewish competitors. And it does not concern you any that the mob incidentally attacked and robbed a great number of poor exploited workingmen. Rejoice, then, you uniformed instigators. With mischievous you will see that a part of the Jewish bourgeoisie, who were dissatisfied with you, will appeal to you and beg of you to protect and defend them.

But you will be bitterly disappointed in one respect. If you imagine for a moment that by exciting the lowest passions of the mob you will compel the Jewish proletarian to bow his head in submission and crawl at your feet or at least to quiet down and lose his revolutionary spirit which permeates him, you are terribly mistaken. Your repulsive crime will only double his hatred toward you, a hatred multiplied by the deepest contempt. And this hatred, this contempt will be shared by all in whom the brutal egotistic inhuman jingoism has not killed the best sentiments of humanity.

Be, then, at least sincere to the end, you uniformed disseminators of ractial and national hatred. Don't hasten to cover yourself with the figleaf of belated official hypocrisy. Don't hasten to get rid of the responsibility for your crimes by making scapegoats out of the very first ignorant and enraged individuals whom your police has suddenly picked out of the mob after long connivance and semi-encouragement. You will fool no one, no matter how severe may be the punishment meted out to him in order to keep up the external appearance of non-participation in the crime. We do not know to what extremes yiu will go in your readiness to play the comedy of justice by "punishing little thieves for the plunder of the big ones." Bnt one thing we know: in the opinion of every honest and conscienutious man this procedure will only emphasize the fact that the real criminals escaped punishment and how repulsive is the crime committed by them.

But the Kishineff events have put to the front a whole series of important problems for us revolutionary Socialists. What answer must we give to the new tactics of the government? How can we successfully frustrate this new attempt to stifle the revolutionary movement among a certain element in a part of the revolutionary army. The government must not, it has no right, to repeat this St. Bartholomew massacre; as well as it has no right to cover with corpses a street where workmen assemble to discuss their affairs. And when the government commits such crimes it must be held responsible for them. It will be called to account by the ever growing army of revolutionary Socialism, which must make these gruesome facts its starting point for its incessant labor of enlightening the masses. It is necessary that the workingmen even in the remotest corners of Russia should understand, condemn and combat this monstrous criminal autocracy.

The Kishineff events in this respect should give additional stimulus to the work of revolutionary propaganda. That they should not limit their activity solely to the upper strata of the industrial proletariat, understanding how dangerous it is to consider a part as a whole. These events once more remind us that our propaganda does not yet embrace sufficiently large masses, that we do not work sufficiently to win over to our movement the great masses of the common people and its lower strata. Of course, the present mode of propaganda, specially adapted to the interests of the comparatively limited numbers of the factory workers, will not always prove practical. Every quantitative change in the development of our labor carries with it a qualitative change in our adaptation of tactics. Independently of those general conditions, of a wider sphere of activity which we have to take into consideration, revolutionary organizations will have to pay particular attention to the humanitarian propaganda of the ideas of the universal brotherhood without any racial, religious or national distinctions, such ideas will prove the best prophylactic measure against a possible repetition of atrocities similar to those of Kishineff.

But this is not sufficient. All this, of course, has a direct bearing upon the lesson of the Kishineff events, but this lesson is of value only for the future and this for a very long period..

Another question arises. What is to be done at the moment, when anti-Jewish riots break out or a favorable atmosphere for them is created, whether as a result of voluntary or involuntary propaganda or in spite of all their (revolutionists) efforts? When such outbreaks can be foreseen, the question is simple enough.

In the year 1892 there was in the city of Kieff a great number of unemployed. They began to be restless. A deep fermentation among them could grow into a tumultuous outbreak. "Rumors were afloat," to quote the correspondence (in the Revolutionary Russia No. 4) "that the unemployed are preparaing themselves for an anti-Jewish riot. The revolutionary organizations decided to interfere with it. A whole series of preliminary secret meetings were organized and the work went on successfully. A decision to organize an anti-government demonstration was everywhere received with great enthusiasm. For the first time in Russia the revolutionists succeeded in blind and unconscious outbreak, which could assume a violent character and in making of it a conscious and reovlutionary movement."

A greater difficulty arises when such an outbreak arises more or less unexpectedly. But even in such a case, if the revolutionists remain cool and if organized revolutionary forces are at hand, they can and must by their daring and resolute interference frustrate all the machhiavelian plans of the official Jesuits and inquisitors. ne must not imagine that all the participants in the outbreaks consciously desire to attack the Jews. Usually only a small part has this object in view. Not encountering any resistance they carry away the entire mob. The mob pestilence forcibly gets hold of the people and carries them away. The psychology of the mob is well established. It is apt to completely change the character of individuals. But for this very same reason it is never too late to interfere, with the object of side tracking a greater part of the mob and possibly to divert its fury into a different direction.

As to the instigators and provocators of the mob the revolutionists have no right to avoid a direct encounter with them and meet force with force. Even the stirred up by the police destructive instincts could and must within certain limts be directed against the government itself. It is necessary that the revolutionists, the class conscious workingmen, should learn at last to come forth not in the capacity of maltreated demonstrators but as an organized aggressive force, capable of transforming a bloodthirsty outburst of blind rage into a well directed and conscious attack upon the Russian bastiles, the governmental buildings. All efforts should be direoted toward this end, not only by attracting the raging masses to the revolutionary struggle, but also by direct attack of fighting groups of workingmen upon the representatives of government, which, having sown the wind will reap the storm.

This is the immediate problem of our comrades in the "pale of settlement." We fully understand the difficulty of its solution. One thing is sure. To helplessly recede before these new tactics of the government means to show it that its manoeuvre is successful, that henceforth it will possess a sure means to compel the reovlutionists to hide themselves and to keep silent. This we must not, we have no right ot do. This is why, having understood the new tactics of the government, we must find the means of resistance, not in ten years, but immediately, this very moment.

And we profoundly believe that this answer will be found, that the live forces of the revolution will be able to counteract the governmental venom with the pure stream of revolutionary enthusiasm and power.

Corregan in Long Island City.

Charles H. Corregan will address an open air campaign meeting of the Socialist Labor Party to be held on Tuesday, June 16, at 8 p. m., at the corner of Main street and Flushing avenue, Long Island City.

Sympathizers of the Socialist Labor Party are especially invited to attend, as this meeting has also been arranged with a view of organizing a section of the Socialist Labor Party of Queens County.

Picnic in Rockville Conn.

Section Rockville, Conn., has offered its grove for the holding of a picnic for the benefit of the treasury of the S. E. C. The offer has been accepted, and said picnic will be held on Sunday, June 14.

Remembering the good time all enjoyed who attended last year's picnic for the same purpose, patrons of that occasion will undoubtedly be there again this year. If indications mean anything it will be more interesting. Besides a good attendance from Hartford and vicinity, visitors are expected from South Norwalk, Bridgeport and New London, who in no mean degree will make things lively. Therefore, all who can should attend.

Connecticut State Executive Committee.

Open Air Meetings of Section Chicago.

June 15—Clark and Walton place.
June 17—Halstead and Maxwell.
June 19—Madison and Jefferson.
June 22—Clark and Erie.
June 24—Milwaukee and Paulina.
June 26—Halstead and Maxwell.
June 27—Ninety-second and Commercial.
June 30—Madison and Green.

These meetings will start at eight o'clock promptly. Readers of The Daily People are invited to attend these meetings and get in touch with the section.

Party members are urged to attend and help with the distribution of literature and solicit subscriptions.

August F. Fiedler,
Organizer.

If you receive a sample copy of this paper it is an invitation to subscribe.

"LABOR NOTES"

A CHANGE IN TONE NOTICEABLE IN THOSE OF SAN FRANCISCO.

"Strikes and Rumors of Strikes" Now Replaced by "Lockouts and Rumors of Lockouts"—Building Trades Resolute Against Higher Wages—S. T. & L. A. Speaker Arrested—"Socialist" Party Rent by Dissension.

(Special Correspondence to The Daily and Weekly People.)

San Francisco, Cal., June 1.—The "Labor Notes" in the press of this city are lately gliding into a different key. What was formerly "Strikes and Rumors of Strikes" is now becoming "Lockouts and Rumors of Lockouts," the rumors, of course, prevailing.

Great excitement was aroused in union circles about a week ago by the sudden and peremptory action of the San Francisco branch of the American Steel and Wire Company. There had been some talk among the employes of demanding a nine-hour day, but the local managers had requested them to refrain from action until the matter could be arbitrated. They politely refrained. Presently the vice president of the company arrived from the East, then, suddenly and without warning, the considerate workers found themselves locked out.

Lesser concerns are now threatening the same "terms," and strike threats are becoming less common. The two or three permanent boycotts are still on, however, and the machinists are still menacing the Southern Pacific.

At this stage of affairs that indomitable "center," the Building Trades' Council, comes forward with a "Resolution," which outdoes everything that pure-and-simpledom has hitherto perpetrated. A motion, unanimously carried at a late meeting of that august body, is to the effect that all unions under its jurisdiction must refrain from demanding an increase of wages, for the reason that the Building Trades' Council has always guarded the welfare of the municipality, and the present state of prosperity in the city will not admit of higher wages.

In the midst of these vicissitudes the so-called Socialist party retains its well-deserved popularity. A short time ago the compact and orderly street meeting of the San Francisco local of the S. T. & L. A., held as usual at the corner of Stockton and Market streets, was broken up by the discriminating police and the speakers arrested, while at the same time, and not two blocks away, a "Socialist party" agitator propagated his views unmolested.

The internal dissensions of that same Socialist (?) party are growing more and more interesting as time goes on. It will be remembered that the San Francisco and Alameda County locals of the S. P. threw out their "fusion" and "clerical" elements some months ago. Since then the party in this State has been controlled by the anti-fusionist side. But the Rev. Stitt Wilson, and others of his kind, have continued to hold large and enthusiastic Socialistic (?) meeting throughout the State. The following resolutions, published in one of their many conflicting official organs, speaks for itself:

"RESOLUTION BY LOCAL SAN FRANCISCO.

"Whereas, Local Alameda, of the Socialist party, has passed resolutions refusing to countenance certain Socialist speakers who have placed themselves under the control of capitalistic lecture bureaus;

"Whereas, Said speakers in many instances have managers who boom and advertise them in a similar manner to a theatrical company, a Wild West show or circus menagerie; and

"Whereas, Said managers charge exorbitant prices for their principals and services, thus placing their services beyond the reach of any but large cities; therefore, be it

"Resolved, That Local San Francisco heartily endorses the resolutions of Local Alameda, and pledges itself to refuse to aad, countenance or employ such speakers.

"B. Strassman, Secretary."

Yet the fusionists of this erratic party are its only logical element. They are simply following the crooked path marked out for them when they left the straight road of the S. L. P. There is no other way. The anti-fusionists are a miserable little band, who, trained as they were in the S. L. P., have found it impossible to accept the reactionary principles of their new party, and have not the courage to turn around and confess their fault. Therefore, they find themselves stranded, without principles and without policy—a pitiful, broken wreck, compassless and rudderless.

Rochester Readers, Attention.

The Socialist Labor Party will hold a picnic and prize bowling contest at Engleburg, Rifle Range, Sunday afternoon, June 14.

Tickets, 25 cents; good for refreshment checks on the ground.

OFFICIAL DOCUMENTS THIS TIME

THIRD INSTALLMENT OF THE NEWS ON THE HEALTHY UPRISING IN GREAT BRITAIN

The below documents, taken from the Edinburgh "Socialist," monthly organ of the newly risen Socialist Labor Party of Great Britain, and from the Edinburgh "Evening News," furnishes a historic sequence of official information of the new era that has, at last, opened for the Socialist movement in Great Britain. Hitherto, run mainly as a freak affair by freaks, who foregathered under the name of Social Democratic Federation, who acted like Indians who had found a watch, and who turned Socialism into an opera bouffe, the Socialist movement of Great Britain has been "a sight to behold." It will be that no longer. The movement has now been put upon solid ground and switched on the right track. The below documents speak for themselves:

DOCUMENT I.

(From Edinburgh "Socialist" for May, 1903.)

SCOTTISH DISTRICT COUNCIL.

A special meeting of the Scottish District Council of the S. D. F. was held on Wednesday evening, 15th April, in the clubrooms of the Glasgow Branch. As a result of certain resolutions agreed to at the S. D. F. Conference in London each of the Branches were wired to hold a Special Meeting on the Tuesday, and a letter sent on afterwards gave those resolutions, and asked the Branches to send Delegates to Glasgow on the following evening, with definite instructions as to what attitude the S. D. F. should adopt. Delegates were present from Edinburgh, Falkirk, Leith and Glasgow. A postal card was read from Govan Branch, which declined to send delegates.

C. J. Geddes (Edingurgh) was appointed Chairman, and the Secretary read the telegram and letter convening the meeting.

The principal feature of the meeting was the manner in which the delegates took up the challenge of the S. D. F. Conference. At its London Conference that body adopted two resolutions, the first being to the effect "That the new Executive Council be empowered to expel without right of appeal those branches endorsing the actions of G. S. Yates, and for which he was expelled"; and the second being "that this Conference (S. D. F.) strongly condemns the whole tone and conduct of The Socialist, and calls upon those branches responsible for its appearance either to immediately alter its tone or cease its publication." G. S. Yates resigned his position as Editor of The Socialist; J. C. Matheson also resigned his position on the paper.

Drummond (Leith) moved: "That the Scottish District Council withdraw from the S. D. F. as a protest against the opportunist policy now being pursued by that organization." This resolution, which meant severing our organic conection with the S. D. F., was seconded by Robertson, and carried unanimously.

Robertson moved "that this Council endorse the action of the editors of The Socialist, and also the tone and policy of the paper." Strang (Falkirk) seconded, and this was also carried without dissent.

G. S. Yates and J. C. Matheson were reappointed to their positions on the paper, and the Conference unanimously agreed to issue a manifesto, explaining our position, and containing a declaration of our principles. Also an invitation to other branches to withdraw from the S. D. F., and form a new party which would not adopt the class war and class consciousness as theories or mere phrases, but as actual facts which must be recognized by every uncompromising militant Socialist. J. C. Matheson was appointed to draft the manifesto, and the secretaries of the various branches were appointed a pro tem. Executive Council to transact all preliminary business.

What characterized the meeting was the unanimity with which every resolution brought forward was adopted. The branches meant business, and the delegates they sent carried out their instructions without any needless spechmaking. The spirit which prevailed throughout the conference augurs well for the future of the New Socialist Party.

NEIL MACLEAN,
Secretary Late S. D. F.

DOCUMENT II.

(From Edinburgh "Socialist" for May, 1903.)

SOCIALIST LABOR PARTY. ..

Manifesto to the Working Class.

The New Party.

Fellow Workers:

The most significant feature of the political development of this last ten years is the growing dissatisfaction of the working class with the existing poltical parties. The defection of the workers from the capitalistic parties has for long been the theme of orthodox politicians. Very few of their speeches at the present time fail to conclude with a querulous expostulation with the workers for their desertion of those whom they had previously trusted, or a tearful entreaty to return to the fold. The causes of this phenomenon, are pretty well known. The ruthless attacks made upon the workers striving by means of strike or boycott to obtain slightly better conditions of life, as evidenced by the actions of capitalist Home Secretaries at Featherstone, Broxburn, Motherwell, Hull and Grimsby; the suppression of Trade Union organization by the legal decisions in connection with the Taff Vale Railway dispute, and the case of Quinn vs. Leatham—these and other occurrences for which all parties at present represented in the British House of Commons are equally responsible have induced in the workers the belief that their interests as a class are menaced by their present legislators, and that the welfare of their masters alone meets with consideration. The need for a party representing the working class and defending its interests is generally felt and expressed. Class feeling in short is becoming increasingly manifest. But what is not clearly recognized is the necessity for such a party having a clear, definite and practical basis, and an intelligent conception of its position, method and goal. There is considerable danger that honest aspirations of the workers and their sincere endeavors to better their lot by political activity may be frustrated and led into a blind alley by the efforts of crafty and unscrupulous politicians, self-styled Labor Leaders. Therefore in calling upon you to give us your support in forming the party of the workers we lay before you our methods and our aim, together with the attitude which we intend to adopt towards the existing political parties, "Labor," or otherwise.

The Socialist Labor Party differs from all parties at present in existence in that it appeals to the working class alone for support. Whether it be in the city or the nation, in Town Council or in Parliament, it is the one section of the population that has any right to consideration. They alone produce the wealth of society, and it is our aim that they alone should possess it. Our attack upon the present constitution of society in both its political and economic aspects is due to the fact that the class that dominates the state, to whose interest and advantage all our social institutions are directed, is the useless, obsolete, and parasitical capitalist class. The power to rob and exploit, which is vested in this class, rests upon their political supremacy. It is thus that they are able to bring all the powers of the state, police and military, to bear upon those workers who strive to decrease their master's spoils by increasing their miserable wages. It follows then that all efforts of the workers to better their conditions must be centered in the task of overthrowing the supremacy of the master class in the state, and of using the power so gained to seize the means of life to be used by the workers for themselves and their dependants, in short, to obliterate the capitalist class as a social and political entity.

By this we do not mean what is variously called, "State Socialism," "Public Ownership," or "Municipalism"—that is the ownership of certain public utilities by a community in which capitalism is still dominant. A worker is as much exploited by a capitalist state or corporation as by a private capitalist employer—as post office or municipal employees can testify. We insist upon the political overthrow of capitalism as an absolutely necessary preliminary to the emancipation of the working class, and the establishing of the Socialist Republic. Otherwise an industry controlled by a capitalist state differs only from one controlled by an individual capitalist in the superior powers of the former to rob and oppress those under its thraldom.

This is precisely the point that has been hitherto ignored by organizations appealing to the working class. At the present time there are certain bodies of this nature named respectively, the Independent Labor Party, the Social Representation Committee, the Social Democratic Federation, and the Fabian Society—parties differing only in name and in phraseology, but almost identical in principles and tactics. All these organizations are dominated either by middle class men or working men influenced by middle class habits and thoughts.

As contrasted with all such compromisers and confusionists who would lead the working class to destruction, we desire to lay before you the principles of political action on which our party will proceed. We intend wherever possible to contest on behalf of the working class, and against all other political parties, every election, municipal or national. We do not cater for the support of those workers who do not recognize the goal, nor agree with us as to the means whereby it is to be attained. These means, we repeat, are the conquest of political power by the working class and in the interests of the working class, manifesting itself through an avowedly Socialist organization.

This explains alike our policy and our name, Socialist Labor Party. Socialist, because through Socialism alone can the workers be emancipated; Labor, because by the laboring classes alone can Socialism be attained; Party, because we are not merely an educational or propagandist body, but stand for the political expression of our class interests for the formation of the Socialist Republic.

SOCIALISM IS THE ONLY HOPE OF THE WORKERS.
ALL ELSE IS ILLUSION.

Executive Council,
63 Adelphi St., S. S. Glasgow.

DOCUMENT III.

(From Edinburgh "Evening News," May 4, 1903.)

THE SOCIAL DEMOCRATS AND LEITH BURGHS.

H. W. Lee, Secretary Social Democratic Federation, London, writes: I am requested by the Executive Council to ask you to give publicity to the fact that the candidature of Mr. G. S. Yates for Leith Burghs, for which constitutency he was adopted as the Social Democratic candidate last autumn, will no longer receive the support of the Social Democratic Federation, Mr. Yates having been expelled from the organization at the Easter annual conference.

Mr. Yates writes: I am in receipt of your note of May 2d, enclosing a copy of a letter received from Mr. H. W. Lee. The fact therein stated is perfectly correct in every way, though the stating of such a business, in the manner of the letter, would lead people not knowing all the circumstances to imagine that something terrible had been committed by myself to warrant such a measure. While it is true that I shall not receive the support (nor desire it) of the Social Democratic Federation, I am still at the present moment the nominee of the Socialist Labor Party, a party which has come into existence since the conference mentioned in Mr. Lee's letter. All the real branches of the Social Democratic Federation in Scotland have withdrawn from that moribund body, and are now constituted as the Socialist Labor Party, for several years a number of these branches endeavored to enthuse some life in the S. D. F., and attempted to let the majority of that body understand that their twenty years' wanderings into working-class politics had resulted in absolutely no change in any way whatever to themselves or to their members. And even their most prominent champion, Mr. H. M. Hyndman, sent them a letter two years ago, expressing his disgust with the working class in general and the S. D. F. in particular. He has since eaten his language somewhat, and re-entered their ranks, as, I suppose, a final effort to get them into some kind of recognition. The Social Democratic Federation has now no following in Scotland since the withdrawal of the leading five branches. Consequently they could not support my candidature at Leith even were they anxious to do so. I need only remind your readers who take an interest in such matters of the fact that there is at present a big wave of political opportunism passing through the ranks of the International Socialist Party—in Sweden, where a section deliberately keeps the Liberals in office; in France, where they even select "an conge" a Social Radical to the Cabinet. In Italy the same compromising wave is shown in the Italian Chamber, and as a writer in the "Saturday Review" recently expressed it, "Fabianism" is the "ordre du jour" in international politics. The majority of the Social Democratic Federation are in this opportunist way. A considerable minority are against it. Hence we form the new party, as we have no ambition to swim with the tide.

DOCUMENT IV.

(From Edinburgh "Socialist," for May, 1903.)

THE CONFERENCE OF THE S. D. F.

"From the Gallery."

I arrived at the Shoreditch Town Hall and feasted my eyes on the assembled galaxy of talent, and suddenly awoke to the fact that I was in the presence of the Conference with all its pristine majesty and splendor. A benevolent looking old gentleman (named Green) was called to the chair, and he at once proceeded to declare his impartiality, nor did the Conference give him any lack of opportunity of proving the truth of his statement.

Firstly as regards the chairman himself, I found that the air of benevolence, suggestive of a bailie or a Sunday-school teacher, vanished like lightning when the views of any of the delegates did not coincide with his own. Of course, I would never call in question his honesty or integrity, but there seemed a strange unanimity between his views and those of Hunter Watts and Burrows, who assisted him in running the meeting. Even Cincinnatus Hyndman had to arise, like an avenging god, from the audience, and protest against the chairman's attempts at autocracy.

Continued on Page 8.

Then there was Burrows. In his velvet coat, so suggestive of Art, he lent quite an air of respectability and refinement to the assembage. He should certainly go on the stage, where he would, without any doubt, make a great name in melodrama. Flinging on his outer garment like a regal robe, he proceeded to make preparations for shaking off the dust from his feet and quitting the Council Board. His somewhat lengthy prepartions were not, however, without effect. It suddenly dawned upon the chairman that a man with twenty-two years service could not be permittted to leave the meeting in this fashion. Sooner perish the Scotch Branches! So the closure was applied on them, and votes of sympathy were applied to calm the ruffled dignity of the injured magnate. To see him gesticulating and roaring like a bull was a sight for the gods. He has undoubtedly mistaken his vocation; as a Whitechapel coster he would make his fortune in one season.

Again there was Hunter Watts. Without in any way losing possession of himself, he spoke in a calm and effective manner. Certainly his remarks were not always to the point, but he could always throw dust in the eyes of the faithful, a fact which was clearly brought out by the machine-like regularity with which they voted on all his proposals.

Quelch did not shine in the Conference, except through the reflected glory of his neighbors' eulogies. Possibly he may now be wondering if The Socialist can offer him a larger salary than Justice. Certainly the salary of the editor should be in proportion to the worth of the paper itself.

Beyond acknowledging his Machiavelian policy Lee did not make himself obtrusive, but he flitted about the chair like an avenging angel—evidently a fallen one, with one of his wings in splints.

By far the most humorous contributions to the debates, though, were those suppled by a person named Gunn. When a delegate pointed out that his whole arguments were founded on baseless fabrications or the outcome of his own fertile imagination, he was not disconcerted in the slightest degree. He merely proceeded to state that there had been rumors, and he thereupon tried to build up an indictment on this flimsy foundation.

Those reading my impressions, so far as least, may be excused if they think that there was no attempt at oratory at the Conference. Such, however, was not the case. Of those who did supply some logic to their arguments I should like to mention Hawkins in the first place. He certainly got nearly as obstreporous as the members of the Executive, but this might well be forgiven him on account of his solid contributions to the matters under discussion, and he had a difficult position to contend with.

Amongst the other really effective speakers must be mentioned Matheson and Cotton. They were both quiet, dignified and earnest in their utterances, and their transparent honesty must have carried conivction home to all impartial hearers. The entire absence of bluster and "bluff" (one of Quelch's favorite topics) from their speeches was, of course, only another proof of the justness of their contentions.

There is now only one speaker to Whom I need refer at length, and, as usual, last does not mean least. Hunter, the oby orator of London, did not belie his reputation. All his speeches were effective, but the one on the question of Friedberg's reinstatement in the party was a masterpiece. While it was, on the one hand, replete with the most effective invective and carcasm, it was by no means lacking in equally convincing argument. As happened in the case of the last few speakers whom I have mentioned, however, no serious attempt was made to answer him in any way. Whether this was due to accident or design I cannot say, but if it was due to crass ignorance on the part of the Executive of the S. D. F., who can neither see points of logic nor argument, then no further condemnation of their position and policy is required.

With the expulsion of Yates I left the Conference, but I am told that they did get the length of transacting a little business during its closing hours, there being no incidents to vie with those which happened on the two days which they devoted to proving that "impossiblism" was impossible in the ranks of the S. D. F.

Gerald W. Crawford.

THE RETAIL CLERK

FACTS REGARDING HIS CONDITION BY ONE OF HIS FRATERNITY

[Written especially for The Daily and Weekly People, by A. O., New York City.]

After a careful perusal of the article by Ollendorf, in The People of Sunday, May 17, entitled, "The Clerk," I cannot refrain from writing in commendation of same. Indeed, as many clerks as I was able to reach in the last few days, in an endeavor to call their attention to the article in question, could not but admit that it was a faithful reproduction of their deplorable condition.

But, while I am commending The Daily People and its contributors for their correct views and observations, it is also my object to add to the facts regarding the condition of the retail clerk.

I have been working as a window dresser (a window dresser is one who is able to place the wares retailed by "our" merchants in the show windows and show cases in such a manner as to attract the eye of the passer by and make the merchandise look better than it really is), in the retail business in this city as well as in other cities for the past fifteen years and I have come in close touch with retail clerks of all kinds, as you may infer. I am, accordingly qualified, I think, to speak with some authority.

The hope that the average clerk behind the counter once entertained, that some day he will become a merchant himself, or that he will marry the boss's daughter and become a partner in the concern has totally vanished from his mind. Besides, things have become so simplified that most any one having a knowledge of rudimental arithmetic can become a salesman in our large department stores. Hence the facility of the bosses to fill clerks' places at salaries ranging up to $9 per week.

But I can hear a good many say, Are not some employes in the retail business making larger salares? My answer to those is yes, but how? Let us see.

There are some branches of the retail business that the department store has not been able to grab up. For example the cigar business, the men's attire business, to a great extent, etc., etc. In these establishments the employee can earn a better salary than is earned by a clerk in a department store. But the hours that he has to work per day do not by any means tally with the salary he receives; besides, in these places, they do not receive a straight salary, but what is known in the retail business as "p. m's" or "spiffs."

For example, there is a lot of merchandise that is undesirable, an article that is sold, say for 50 cents. There is a 5 cent "spiff" placed upon it and the clerk or saleman will swear by the Gods and holy Moses that it is the finest in creation in order to make the 5 cent "spiff."

Of late our "honest" merchants have got a new scheme of doing business. For instance, the market value of a certain article is 50 cents. A 5 cent "spiff" is placed upon it, and it is marked down from one dollar to 69 cents. Do you see. The clerk must steal 14 cents for the boss and 5 cents for himself. In this way a clerk may be able by continuous persistency to sell a customer what he don't want in order to "earn" from four to five dollars a week, besides his enormous salary of about twelve dollars. And these schemes are not practiced down on Baxter street or the Bowery, but in some of our most up-to-date stores on prominent thoroughfares.

The condition of the average employe, man or woman, in the retail business is to-day lower than any other craft or calling. Where the hours are short the employee is compelled to work like a machine, thus crippling him to the extent that he is unable to do anything else but rest after business hours and be prepared to take up another day's hustling the next morning. In the retail stores of working class districts he can go to sleep standing up behind the counter during the day and be prepared to sell as many shirts, pants and neckties in the evening up to 10 o'clock.

I have heard some say, "I would rather hustle all day long and have my nights off" and others again, "I would rather take it easy and work a few more hours a day." Neither of the two ways is satisfactory and in nine cases out of ten if the retail clerk lives to see the age of forty-five or fifty, you will find him in the slums, a fit subject for the Salvation Army.

A large concern in this city, running half a dozen retail stores, and selling men's attire from head to foot, has a novel way of doing business. (I worked for them as window dresser for nearly two years.) Every now and then a "half price sale" is advertised in the newspapers, and do you know how the people get clothing and furnishing goods at half price? Every piece of merchandise that they intend selling at half price is marked double its market value, or rather double its selling price, and the public buys "two dollar" shirts at half price, etc.

A few days before the contemplated sale is coming off the employees are compelled to remain late evenings hustling, marking over stock, without any extra remuneration, and this is what they call an early closing concern.

The head of this concern is called an exemplary man. The newspapers praise him as being a good employer and only a short time ago it was shown how good the members of this concern were when they distributed gold medals to their faithful employees. But to give you an idea how good they and many others are, I will cull a few of the rules from the contract that every employe must sign when entering their employment.

"I hereby agree to these rules and regulations: 1. Salesmen must count change and hand packages to customer they have waited on; any shortage of change or wrong delivery of package they will be held responsible for. 2. Employes accidentally, directly or indirectly breaking glass or allowing customers to do so by leaning on same, or in any manner or form causing glass to be broken, will be charged for same. 3. No chewing allowed. 4. One cent per minute will be deducted for coming late, either morning or at meal times. 5. Forty minutes allowed for meals. 6. Salesmen must furnish their own tape measures. 7. Ten cents fine will be imposed upon salesmen who take sales books from store. 8. Time of leaving and returning from lunch must be registered. 9. All purchases made by employees must be paid for at once. 10. Ten per cent. discount allowed to employes on purchases for their personal use. 11. Positively no money can be drawn by employes during the week. 12. Employes must not congregate in groups, nor engage in loud conversation. 13. All P. M.'s, exchanges, C. O. D.'s, credit refunds, refunds and goods delivered, must be signed by Superintendent. 14. All packages taken out by employees must be O. K. by Superintendent. 15. No goods held for a customer without a deposit. Endeavor to get a deposit on all orders. 16. Salesmen must introduce goods, and turn their customers over if not able to sell them. 17. Employees proving incimpetent or in any way violating these rules and regulations may be discharged without notice, and paid only up to the time of discharge. 18. Any packages or money found in the store, left by customers, must be turned over to Superintendent at once."

Name ....
Address ....
Age........Married or Single.........
If single, boarding?...With relations?...
Are parents alive....Their residence....
Name of last employer................
Address and class of business.........
....
How long were you employed there?....
What was your position?.............
Why did your work terminate?........
What other employment have you had?..
Any additional reference..............
Would you consider it your duty to report in writing or otherwise, any act of conduct of your fellow-employees that you consider against the interest of our business?...................

I have answered the above questions without reservation, and agree, if engaged, to conform to the rules of the house. My engagement can be terminated at the option of the firm.

WHEREAS, I am about to enter the employment .... of the City of New York.

Now, in consideration of such employment, I hereby agree that in the event of the termination of such employment with said............for any reason, I will not, directly or indirectly, use or cause to be used the name of .... or of .... in any form or manner whatsoever in connection with any business, occupation or pursuit in which I may be in any wise interested after the cessation of my employment with ....

Witness my hand this day of
In presence of

Clause 16 may be meaningless to others except those in the business. It means this: that when any one buys an article the clerk must sell him another one, at least a pair of "sox" or a pair of "suspenders;" he must sell him these or he is considered a poor salesman. If he does not succeed in selling his customer he must call another salesman to try his luck on the prospective buyer, and he in turn another, and, finally, the superintendent, until success at last crowns the salesman's efforts.

As to clause 2 every piece of glass is insured. Thus in case of breakage the firm is dubly ahead.

There is one particular reason why the retail clerk deserves our consideration, and that is that he has never given, or, at least, never, since the days of the Knights of Labor, the labor fakir a chance to live upon him. Of course, every now and then you will hear of a retail clerks' union and even at the present day Mr. Robinson takes the liberty to represent in the Central Federated Union the retail clerks, but by virtue of whose authority he does so is a mystery to a good many. I say that the retail clerks deserve our consideration for the simple reason that they are "on" to the labor fakir.

About two years ago the bosses of the large department stores and others being eager to see the retail shops that do business after 6 and 6.30 p. m. shut up; organized unions of their clerks with the aid of the pure and simplers, demanding in the name of "organized labor" shorter hours for the retail clerks. In one case, at least, I know that McPartland and O'Flaherty and Vogel Brothers, both of Eighth avenue, donated several hundred dollars to the early closing movement. Well, there was not a clerk behind a counter but what smiled and remarked that the battle was one between two sets of bosses! In other words, they were on to the game, and the whole thing soon collapsed.

Right here I want to make a few remarks regarding the early closing of the retail shops, which, by the way, seem to be an all absorbing and most perplexing question among the retail clerks of this and other cities.

As a matter of fact, most of the stores that keep open evenings do so because they are largely dependent upon the working class for their patronage. I know of many stores in working class districts that do absolutely no business during the day, and more particularly are dependent upon trade Saturday afternoons and evenings. The working class we know have not any other income except their wages, which they generally receive on Saturday. Those wages are spent almost to the last cent on that same day. Hence, the rush business on Saturday night. The stores that keep open evenings late and Saturday midnight could not otherwise exist.

But let the retail clerks take this matter easy. There is a rumor abroad that Holy John Wanamaker, after the completion of his sixteen-story new annex to his present mammoth store, will do business every day and late evenings, employing two forces of help. Thus will the early-closing question be solved. No retail clerk will need to work from 8 in the morning till late at night. The cockroach boss and his "spiffs" will be a thing of the past. The working class will surely rush to Wanamaker's and every other large department store that will follow his example. The salary of the "expert" salesman will no doubt be all the way up to $1.50 per day, with a chance of loosing his job for violating rules similar to those stated above.

In closing, I would call upon the clerks employed in the large department stores, as well as those employed in other stores and offices, to join hands with the men of their class—the tailor, the shoemaker, the carpenter, the bricklayer; in short, to join the ranks of the men who are compelled to sell their strength and their intelligence in the labor market to any bidder, to the one that is willing to buy the only thing he possesses—his labor power. There is a labor market, and the bosses do not hesitate to admit it.

Now, then, no matter how high your salary may be, remember that you are in the same category with shirts, socks and suspenders. When the supply of a certain commodity is large and there is no demand for it it goes down in price; when the demand exceeds the supply the price goes up. You know this, do you not? Well, it is the same with us! There being a scarcity of window-dressers, the price (wages) is a little higher; there being an overabundance of porters, who also work alongside of us, the price (wages) is down.

Are you men going to allow these things to prevail much longer? Already workingmen in all branches of industry are uniting under the banner of the Socialist Labor Party—a political party, expressing the aspiration of the proletariat of America. The working class must capture the political power, and with that power take possession of the economic functions of society.

In the meantime, before we can meet the bosses at the ballot box, where we outnumber them 9 to 1, organize in the Socialist Trade and Labor Alliance, an economic organization that tells you the plain truth; the only thing to be done is to throw the vampire capitalist class from off our backs. Upon the battlefield of the class struggle there are daily skirmishes between the employer and the employee, and we must meet them like men! Not under the leadership of the fakirs, like Gompers, Mitchell, et al., but class-consciously tell them: "The wealth that is now in your possession is ours. We demand the collective ownership of the means of production and distribution."

And, furthermore, I would ask the men employed in the retail business to drop reading the capitalist press. Have you any doubt on what side the Journal, World, Herald and the rest of them would stand? In the case of a conflict between ourselves and the bosses you could not expect the press supported by the bosses, through their heavy advertising, to go against them.

The Daily People, the organ of the Socialist Labor Party, is the only paper that we can exepct to stand by us. Order it, therefore, daily from your newsdealer. Rally to its support! Join the ranks of the Socialist Trade and Labor Alliance and the Socialist Labor Party! Thus you will put an end to the capitalist system of society and inaugurate the Socialist Republic, wherein every man and woman will receive the full products of their labor. Help to bring about that time!

WOMAN UNDER SOCIALISM

By AUGUST BEBEL

Translated from the Original German of the Thirty-Third Edition

By DANIEL DE LEON

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PART I.

WOMAN IN THE PAST (CONTINUED).

Once upon the subject of the conditions existing among the old Jews, a few other facts are in order, clearly proving that, among them, descent in the female line was actually in force of old. True enough, on the subject of woman, I Moses, 3, 16, runs this wise: "And thy desire shall be to thy husband, and he shall rule over thee;" and the verse also undergoes the variation: "the woman shall leave father and mother, and cleave to her husband." In point of fact, however, I Moses, 2, 24, has it this way: *"Therefore shall a man leave his father and mother and shall cleave unto his wife*, and they shall be one flesh." The same language recurs in Matthew 19, 15; Mark 10, 7, and in the Epistle to the Ephesians 5, 31. The command sprang, accordingly, from the system of descent in the female line, and the exegists, at a loss what to do with it, allowed it to appear in a light that is utterly false.

Descent in female line appears clearly also in IV Moses, 32, 41. It is there said that Jair had a father, who was of the tribe of Judah, but his mother was of the tribe of Manasseh, and Jair is expressly called the *son* of Manasseh, and he inherited in that tribe. Another instance of descent in the female line among the Jews is met in Nehemiah 7, 63. There the children of a priest, who took to wife one of the daughters of Barzillai—a Jewish clan—are called children of Barzillai; they are, accordingly, not called after the father, who, moreover, as a priest occupied a privileged position, but after the mother. For the rest, already in the days of the Old Testament, accordingly, in historic times, the father-right prevailed among the Jews, and the clan and tribe organization rested on descent in the male line. Accordingly, the daughters were shut off as heirs, as may be seen in I Moses 31, 14-15, where even Leah and Rachel, the daughters of Laban, complain: "Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he has sold us, and hath quite devoured also our money."

As happened with all peoples where descent in male replaced descent in female line, woman among the Jews stood wholly bereft of rights. Wedlock was marriage by purchase. On woman the obligation was laid of the strictest chastity; on the other hand, man was not bound by the same ordinance; he, moreover, was privileged to possess several wives. Did the husband, after the bridal night, believe to have found that his wife had, before marriage, lost her maidenhood, not only had he the right to cast her off, she was stoned to death. The same punishment fell upon the adultress; upon the husband, however, only in case he committed adultery with a married Jewish woman. According to V Moses 24, 1-4, the husband had also the right to cast off his newly-married wife, if she found no favor in his eyes, even if only out of dislike. He was then to write her a bill of divorcement, give it in her hand, and let her out of the house. An expression of the low position that woman took later among the Jews is furthermore found in the circumstances that, even to this day, woman attends divine service in the synagogue, in a space strictly separated from the men, and they are not included in the prayers.[5]

The relations of the sexes in the punaluan family consisted, according to Morgan, in one or more sisters, belonging to one family group, marrying jointly one or more brothers of another group. The consanguine sisters, or the first, second and more remote cousins were wives in common with their husbands in common, who could not be their brothers. These consanguine brothers, or cousins of several degrees, were the husbands in common of their wives in common, who could not be their sisters. With the stopping of in-breeding, the new family-form undoubtedly contributed towards the rapid and vigorous development of the tribes, and imparted to the tribes, that had turned to this form of family connection, an advantage over those that still retained the old form of connections.

In general, the physical and intellectual differences between man and woman were vastly less in primitive days than in our society. Among all the peoples, living in the state of savagery or barbarism, the differences in the weight and size of the brain are slighter than among the peoples in civilization. Likewise, in strength of body and agility, the women among these peoples are but little behind the men. This is attested not only by the testimony of the ancient writers on the peoples who clung to the mother-right. Further testimony is furnished by the armies of women among the Ashantees and of the King of Dahomey in West Africa, who distinguished themselves by special bravery and ferocity. Likewise does the opinion of Tacitus on the women of the old Germans, and Caesar's accounts of the women of the Iberians and Scots confirm the fact. Columbus had to sustain a fight before Santa Cruz with an Indian skiff in which the women fought as bravely as the men; and we find this theory further confirmed in the passages from Havelock Ellis's work, "Man and Woman," which Dr. Hope B. Adams-Walther deals upon in Nos. 39 and 40 of the "Neue Zeit." He says:

"About the Andombis of the Congo, Johnson relates that the women work hard as carriers and in other occupations. All the same, they lead a perfectly happy life. They are often stronger and more handsomely built than the men; not a few of them have positively magnificent figures. Parke styles the Manynema of the same neighborhood 'fine animals,' and he finds the women very stately. They carry burdens as heavy as the men and with equal ease. A North American Indian chief said to Hearne: 'Women are created for labor; a woman can carry or drag as much as two men.' Schellong, who published a painstaking study on the Papuas of New Guinea in the Ethnologic Journal, issued in 1891, is of the opinion that the women are more strongly built than the men. In the interior of Australia, women are sometimes beaten by men out of jealousy; but it happens not infrequently that it is the man, who, on such occasions, receives the stronger dose. In Cuba the women fought shoulder to shoulder with the men. Among some tribes in India, as well as the Pueblos of North and the Patagonians of South America, the women are as tall as the men. Even among the Arabians and Druses the difference in size is slight; and yet nearer home, among the Russians, the sexes are more alike than is the case among the western Europeans. Accordingly, in all parts of the earth there are instances of equal or approximately equal physical development."

The family relations that flow from the Punaluan family were these: The children of my mother's sisters are her children, and the children of my father's brothers are his children, and all together are my brothers and sisters. Conversely, the children of my mother's brothers are her nephews and nieces, and the children of my father's sisters are his nephews and nieces, and they, all together, are my cousins. Again, the husbands of my mother's sisters are her husbands also, and the wives of my father's brothers are also his wives; but my father's sisters and my mother's brothers are excluded from family relationship, and their children are my cousins.[6]

Along with arising civilization, sexual intercourse is proscribed between brothers and sisters, and the proscription gradually extends to the remotest collateral relatives on the mother's side. A new group of consanguinity arises, the gens, which, in its first form, is made up of a series of consanguine and more remote sisters, together with their children and their consanguine and more remote brothers on their mother's side. The gens has a common female ancestor, from whom the female successors descend in generations. The husbands of these women are not of the consanguine group, the gens, of their wives; they are of the gens of their sisters. Conversely, the children of these men belong to the family group of their, the children's mother, descent being in the female line. The mother is the head of the family; and thus arises the "mother-right," which for a long time constitutes the basis of the family and of inheritance. In keeping therewith—so long as descent was recognized in the female line—woman had a seat and voice in the councils of the gens; they voted in the election of the sachems and of the military chiefs, and deposed them.

About the Lycians, who abided by the mother-right, Herodotus says; "Their customs are partly Cretan, partly Carian. They have, however, a custom that distinguishes them from all other nations in the world. Ask a Lycian who he is, and he answers by giving you his own name, the name of his mother, and so on in the female line. Aye, if a free-born woman marries a slave, her children are citizens, but if a free man marries a stranger, or takes a concubine, even if he be the highest person in the State, his children forfeit all citizen rights."

In those days, "matrimonium" and not "patrimonium," "mater familias" and not "pater familias" were the terms used; and the native land is called the "dear motherland." As with the previous family-forms, so did the gens rest upon the community of property, and had a communistic system of household. The woman is the real guide and leader of this family community; hence she enjoys a high degree of respect, in the house as well as in the affairs of the family community concerning the tribe. She is judge and adjuster of disputes, and frequently performs the ceremonies of religion as priestess. The frequent appearance of Queens and Princesses in antiquity, their controlling influence, even there where their sons reigned, for instance, in the history of old Egypt, are results of the mother-right. Mythology, at that epoch, assumes predominantly female characters: Astarte, Ceres, Demeter, Latona, Isis, Frigga, Freia, Gerdha, etc. Woman is considered inviolable; matricide is the blackest of all crimes: it summons all men to retribution. The blood-feud is the common concern of all the men of the tribe; each is obliged to avenge the wrong done to a member of the family community by the members of another tribe. In defence of the women the men are spurred to highest valor. Thus did the effects of the mother-right, gyneocracy, manifest themselves in all the relations of life among the peoples of antiquity—among the Babylonians, the Assyrians, the Egyptians, the Greeks, before the time of the Heroes; among the peoples of Italy, before the founding of Rome; among the Scythians, the Gauls, the Iberians and Cantabrians, the Germans of Tacitus, etc. Woman, at that time, takes in the family and in public life a position such as she has never since taken. Along these lines, says Tacitus in his "Germania": "They (the Germans) even suppose somewhat of sanctity and prescience to be inherent in the female sex; and, therefore, neither despise their counsels, nor disregard their responses;" and Diodorus, who lived at the time of Caesar, feels highly indignant over the position of women in Egypt, having learned that there, not the sons, but the daughters, supported their aging parents. He contemptuously shrugs his shoulders at the poltroons of the Nile, who relinquish household and public rights to the members of the weaker sex, and allow them privileges that must sound unheard-of to a Greek or a Roman.

Under the gyneocracy, a state of comparative peace prevailed in general. The horizon was narrow and small, life primitive. The different tribes separated themselves from one another, as best they could, and respected their mutual boundaries. Was, however, one tribe attacked by another, then the men were obliged to rush to its defence, and in this they were supported by the women in the most vigorous fashion. According to Herodotus, the women joined in battle among the Scythians: as he claims, the maid could not marry before she had slain an enemy. What *role* women played in battle among the Germans, Iberians, Scots, etc., has already been stated. But in the gens also did they, under given circumstances, command a strong regiment:—woe to the man who was either too lazy or too unskilled to contribute his share to the common support. He was shown the door, and, either he returned to his own gens, where it was with difficulty he was again received with friendliness, or he joined another gens that was more tolerant toward him.[7]

That conjugal life still bears this character in the interior of Africa, Livingstone learned to his great surprise, as he narrates in his "Missionary Travels and Researches in Southern Africa," London, 1857. On the Zambesi he ran across the Valonda—a handsome, vigorous negro tribe, devoted to agriculture—where he found confirmed the informations received from the Portuguese, and which at first seemed incredible to him, with regard to the privileged position enjoyed by women. They sit in council; the young man who marries must move from his own, to the village of his wife: he thereby pledges himself to furnish the mother of his wife for life with kindling wood: if he divorces, the children remain the property of the mother. On the other hand, the wife must see to the sustenance of the husband. Although, occasionally, slight disagreements break out between man and wife, Livingstone found that the men did not retaliate, but he discovered that the men, who offended their wives, were punished in the most sensitive manner—through their stomachs. The husband, he says, comes home to eat, but one woman sends him off to another, and he gets nothing. Tired and hungry he climbs a tree in the most populous part of the village, and announces in woeful tones: "Hear! Hear! I thought I had married women, but they are witches to me! I am a bachelor; I have not a single wife! Is that right towards a man like me?" If a woman gives physical expression to her anger at a man, she is sentenced to carry him on her back from the court of the chieftain to her own house. While she is carrying him home, the other men scoff at and jeer her; the women, on the contrary, encourage her with all their might, calling out to her: "Treat him as he deserves; do it again!"

Similar conditions still exist in the German colony of Cameroon in West Africa. A German ship's doctor, who studied the country and its people by personal observation, writes us thus:

"With a large number of tribes, inheritance is based on maternity. Paternity is immaterial. Brothers and sisters are only the children of one mother. A man does not bequeath his property to his children, but to the children of his sister, that is to say, to his nephews and nieces, as his nearest demonstrable blood relatives. A chief of the Way people explained to me in horrible English: "My sister and I are certainly blood relatives, consequently her son is my heir; when I die, he will be the king of my town." "And your father?" I inquired. "I don't know what that means, 'my father,'" answered he. Upon my putting to him the question whether he had no children, rolling on the ground with laughter, he answered that, with them, men have no children, only women.

"I can assure you," our informant goes on to write, "that even the heir of King Bell in Cameroon *is the King's nephew, and not one of his sons*. The so-called children of King Bell, several of whom are now going through training in German cities, are merely children of his wives, *whose fathers are unknown*; one of them I might, possibly, claim for myself."

What say the adversaries of the theory of descent in the female line to this sketch drawn from the immediate present? Our informant is a man with eyes open, who probed things to the very bottom. How many of those who live among these semi-savage races, do as much? Hence the wild accounts about the "immorality" of the natives.

Furthermore, there come to our notice the memorials of the Imperial Government, submitted to the Reichstag on the German colonies (Session of 1894-95). In the memorial on the Southwestern territory of Africa there occurs this passage, p. 239: "Without their advice—the oldest and wealthiest—he (chief of the tribe in principal village) can not render the slightest decision, and not the men only, *but quite often the women also*, even the servants, *express their opinion*."

In the report of the Marshall Islands, p. 254 of the memorial, it runs thus: "The ruling power over all the islands of the Marshall group never rested in the hands of a single chieftain. . . . *Seeing, however, that no female member of this class (the Irody) is alive, and only the mother conveys nobility and rank to the child, the Irodies dies out with their chieftain*." The expression used, and the descriptions made, by reporters betray what an utter blank are to them the conditions that they refer to: they can not find their bearings among them.

With an increasing population, there arise a number of sisters, which, in turn, produce daughter gentes. Over and against these, the mother gens appears as phratry. A number of phratries constitute a tribe. This social organization is so firm that it still constituted the foundation for the military organization in the old States, after the old gentile constitution had fallen to pieces. The tribe splits up into several tribes, all of which have the same constitution, and in each of which the old gentes are reproduced. However, seeing that the gentile constitution forbids the intermarriage of brothers and sisters, and of relatives on the mother's side to the furthest degree, it undermines its own foundation. Due to the evermore complicated relations of the separate gentes with one another—a condition of things that the social and economic progress promotes—the inhibition of marriage between the several gentes, that descend from the mother's side, becomes in the long run impracticable: it breaks down of itself, or is burst asunder. So long as the production of the means of subsistence was still at the lowest stages, and satisfied only simple wants, the activity of man and woman was essentially the same. Along with an increasing division of labor, there came about, not merely a division of functions, but also a division of occupations. Fishing, the hunt, cattle-raising,—demanded separate knowledge; and, to a still higher degree, the construction of tools and utensils, which became mainly the property of the men. Field agriculture expanded materially the circle of activities, and it created a supply of subsistence that satisfied the highest demands of the time. Man, whose activity stood in the foreground in the course of this development, became the real lord and owner of these sources of wealth, which, in turn, furnished the basis for commerce; and this created new relations, and social changes.

Not only did ever fresh causes of friction and conflicts arise for the possession of the best lands, due to the increase of population, and the need of wider domains for cattle-raising and agriculture, but, along with such increase of population, there arose the need of labor power to cultivate the ground. The more numerous these powers, all the greater was the wealth in products and herds. These struggles led, first, to the rape of women, later to the enslaving of conquered men. The women became laborers and objects of pleasure for the conqueror; their males became slaves. Two elements were thereby simultaneously introduced into the old gentile constitution. The two and the gentile constitution could not, in the long run, get along together.

Furthermore, hand in hand with the increasing differentiation of occupations, owing to the growing need of tools, utensils, weapons, etc., handicraft rises into existence. It follows its own course of development and separates itself from agriculture. As a consequence, a distinct population, one that plies the trades, is called into life; and it splits off from the agricultural population with entirely different interests.

According to the mother-right, i. e., so long as descent followed only in female line, the custom was that the gentile relatives inherited from the deceased gentile fellow-members on the mother's side. The property remained in the gens. The children of the deceased father did not belong to his gens, but to that of the mother: accordingly, they did not inherit from the father; at his death his property fell back to his own gens. Under the new conditions, where the father was the property-holder, i. e., the owner of herds and slaves, of weapons and utensils, and where he had become a handicraftsman, or merchant, his property, so long as he was still considered of the gens of his mother, fell after his death, not to his own children, but to his brothers and sisters, and to the children of his sisters, or to the successors of his sisters. His own children went away empty-handed. The pressure to change such a state of things was, accordingly, powerful;—and it was changed. Thereupon a condition arose that was not yet monogamy, but that approximated it; there arose the "pairing family." A certain man lived with a certain woman, and the children, born of that relation, were that couple's own children. These pairing families increased in the measure in which the marriage inhibitions, that flowed from the gentile constitution, hampered marriage, and in which the above mentioned economic grounds rendered desirable this new form of family life. Personal property accorded ill with the old condition of things, which rested upon the community of goods. Both *rank* and *occupation* now decidedly favored the necessity for the choice of a domicile. The production of merchandise begot commerce with neighboring and foreign nations; and that necessitated money. It was man who led and controlled this development. His private interests had, accordingly, no longer any real points of contact with the old gentile organization, whose interests often stood in opposition to his own. Accordingly, the importance of the gentile organization sank ever more. The gens finally became little more than the center of the religious functions for the family, its economic significance was gone. The complete dissolution of gentile organization became only a question of time.

With the dissolution of the old gentile organization, the influence and position of woman sank rapidly. The mother-right vanished; the father-right stepped into its shoes. Man now became a private property-holder: he had an interest in children, whom he could look upon as legitimate, and whom he made *the* heirs of his property: hence *he forced upon woman the command of abstinence from intercourse with other men*.

At the same time man assumed the right of taking unto himself, beside his own wife, or several of them, as many concubines as his condition allowed; and the children of these concubines were likewise treated as legitimate. On this head we find two valuable illustrations in the Bible. In I Book of Moses, chapter 16, verses 1 and 2, we read: "Now Sarai, Abram's wife, bare him no children: and she had a hand-maid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord has restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai." The second remarkable illustration is found in I Book of Moses 30, 1 and sequel: "And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? and she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her."

Jacob, accordingly, had not only the daughters of Laban, two sisters, simultaneously for wives, they also helped him to their maids, all of which, according to the usage of the times, was wholly free from taint of impropriety. The two principal wives he had bought, as is well known, by serving Laban seven years for each. The purchase of a wife was at the time common among the Jews, but, along with the purchase of wives, whom they were compelled to take from among their own people, they practiced on an extensive scale the rape of women from among the peoples that they conquered. The Benjaminites raped the daughters of Silos.[8] In such wars, it was originally customary that all the men who fell into the hands of the vanquisher were killed. The captured woman became a slave, a concubine. Nevertheless, she could be raised to the dignity of a legitimate wife so soon as she had fulfilled certain conditions of the Jews: she had to cut her hair and nails; to lay off the dress she was captured in, and exchange it for another that was given her; thereupon she had to mourn a whole month for her father and mother: she was, in a manner to be dead to her own people, become estranged from them: then could she climb into the conjugal bed. The largest number of wives had King Solomon, as is known. According to Kings 1, 11, not less than 700 wives and 300 concubines are ascribed to him.

With the rule of the father-right and descent in the male line in the Jewish gentile organization, the daughters were excluded from inheritance. Later this was, however, changed, at least when a father left no sons. This appears from IV Book of Moses 27, 2-8, where it is reported that, as Zelaphehad died without sons, and his daughter complained bitterly that she was to be excluded from her father's inheritance, which was to fall back to the tribe of Joseph, Moses decided that, in that case, the daughters should inherit. But seeing that she contemplated marrying, according to custom, in another tribe, the tribe of Joseph complained that thereby the inheritance would be lost to it. Thereupon Moses decided further (4, 36) that heiresses, though free in the choice of a husband, were bound to marry in the tribe of their own father. For the sake of property, the old ordinance was overthrown. Similarly, in Athens, did Solon decree that an heiress had to marry her nearest male agnate, even though both belonged to the same gens, and, according to former law, such a marriage was forbidden. Solon ordered also that a property-holder was not compelled as thitherto, to leave his property to his own gens in case he died childless; but that he could by testament constitute any one else his heir. From all this it is obvious:—man does not rule property, property rules him, and becomes his master.

With the rule of private property, the subjection of woman to man, her bondage was sealed. Then came the time of disregard, even of contempt for woman.

The reign of the mother-right implied communism; equality for all; the rise of the father-right implied the reign of private property, and, with it, the oppression and enslavement of woman.

It is difficult to trace in detail the manner in which the change was achieved. A knowledge of the events is lacking. Neither did this *first great revolution* in the lap of mankind come into force simultaneously among the ancient nations; nor yet is it probable that it was accomplished everywhere in the same manner. Among the peoples of old Greece, it was Athens where the new order of things first prevailed.

Frederick Engels is of the opinion that this great revolution was accomplished peacefully, and that, after all the conditions for the new rights were at hand, it only required a simple vote in the gens in order to rear the father in the place of the mother-right. Bachofen, on the contrary, grounding his opinion upon more or less reliable information from the old writers, holds that the women offered strong resistance to this social transformation. He, for instance, sees in the legends of the Amazonian Kingdoms, which re-appear under manifold variations in the old history of Asia and the Orient, and also have turned up in South America and in China, proofs for the struggle and resistance which the women offered to the new order. We leave that as it may be.

With the rule of man, women lost their position in the community; they were excluded from the councils and from all leading influence. Man exacts conjugal fidelity from her, but claims exemption for himself. If she violates that, she is guilty of the most serious deception that can afflict the new citizen; she thereby introduces into his house stranger's children as heirs of his property. Hence, among all ancient nations, the breach of conjugal fidelity on the part of woman is punished with death or slavery.

Notwithstanding women were thus removed from their position as leaders, the customs connected with the old system of morals continued for centuries to sway the public mind, although the meaning of the surviving customs was gradually lost to the people. It is only in modern times that pains are being taken to inquire into the original meaning of these old customs. In Greece, for instance, it remained a religious practice that Greek women prayed only to goddesses for advice, help and favors. Likewise, the yearly recurring celebration of the Thesmophoria owed its origin to the days of mother-right. Even in later days, the women of Greece celebrated this festival for five days in honor of Demeter; and no man was allowed to be present. It was similarly in old Rome with a festival in honor of Ceres. Both Demeter and Ceres were considered goddesses of fertility. In Germany also such festivals, once customary in the heathen days of Frigga, were held, deep into the Middle Ages, Frigga being considered the goddess of fertility among the old Germans. According to the narratives, women gave a free reign to their frolicsomeness on the occasions of these festivals. Also here men were excluded from participation in the festival.

In Athens, where, as already stated, the mother-right made earliest room for the father-right, but, as it seems, under strong opposition from the women, the transition is portrayed touchingly and in all the fullness of its tragic import, in the "Eumenides" of Aeschylus. The story is this: Agamemnon, King of Mycene, and husband of Clytemnestra, sacrifices his daughter, Iphigenia, upon the command of the oracle on his expedition against Troy. The mother, indignant at the sacrifice of her daughter, takes, during her husband's absence, Aegysthos, for her consort. Upon Agamemnon's return to Mycene, after an absence of many years, he is murdered by Aegysthos with the connivance of Clytemnestra. Orestes, the son of Agamemnon and Clytemnestra, avenges the murder of his father, at the instigation of Apollo and Athene, by slaying his mother and Aegysthos. The Erinnyes, as representatives of the old law, pursue Orestes on acount of the murder of his mother. Apollo and Athene, the latter of whom, according to mythology, is motherless—she leaped full-armed out of the head of Jupiter—represent the new law, and defend Orestes. The issue is carried to the Areopagus, before which the following dialogue ensues. The two hostile principles come here into dramatic vividness of expression:

Erinnyes—The prophet bade thee be a matricide?
Orestes—And to this hour I am well content withal.
Erinnyes—Thoul't change that tune, when judgment seizes thee.
Orestes—My father from his tomb will take my part; I fear not.
Erinnyes—Ay, rely on dead men's aid,
When guilty of matricide!
Orestes—She, that is slain,
Was doubly tainted.
Erinnyes—How? Inform the court.
Orestes—She slew her wedded lord, and slew my sire.
Erinnyes—Death gave her quittance, then. But thou yet livest,
Orestes—And while she lived, why did'st thou not pursue her?
Erinnyes—No tie of blood bound her to whom she slew.
Orestes—But I was tied by blood-affinity
To her who bare me?
Erinnyes—Else, thou accursed one,
How nourished she thy life within her womb?
Wouldst thou renounce the holiest bond of all?

The Erinnyes, it will be noticed, recognize no rights on the part of the father and the husband; to them there exists only the right of the mother. That Clytemnestra slew her husband is indifferent to them; on the other hand, they demand punishment for the matricide, committed by Orestes: in killing his mother he had committed the worst crime imaginable under the old gentile order. Apollo, on the contrary, stands on the opposite principle. Commissioned by Zeus to avenge the murder of his father, he had led Orestes to the murder of his own mother. Apollo now defends Orestes' action before the judges, saying:

That scruple likewise I can satisfy.
She who is called the mother of the child
Is not its parent, but the nurse of seed
Implanted in begetting. He that sows
Is author of the shoot, which she, if Heaven
Prevent not, keeps as in a garden-ground.
In proof whereof, to show that fatherhood
May be without the mother, I appeal
To Pallas, daughter of Olympian Zeus,
In present witness here. Behold a plant,
Not moulded in the darkness of the womb,
Yet nobler than all scions of Heaven's stock.

According to Apollo, the act of begetting confers the superior right; whereas, according to the views in force until then, the mother, who gives to the child her blood and its life, was esteemed the sole possessor of the child, while the man, the father of her child, was regarded a stranger. Hence the Erinnyes reply to the strange notions of Apollo:

Thou didst lead astray
Those primal goddesses with draughts of wine,
O'erturning ordinance.
Young, thou wouldst override our ancient right.

The judges, thereupon, make ready for the sentence. One half stand by the old, one half by the new right; a tie is threatened; thereupon Athene seizes the ballot from the altar and dropping it in the urn, says:

To me it falls to give my judgment last.
Here openly I give it for Orestes.
No mother bore me. To the masculine side
For all save marriage my whole heart is given,—
In all and everything the father's child.
So little care I for a woman's death,
That slew her lord, the guardian of her home.
Now though the votes be even, Orestes wins.

The new right won. Marriage with the father as head, had overpowered the gyneocracy.

(To be continued.)

The publication of "Woman Under Socialism" began on Sunday, May 24, in The Sunday People, and in The Weekly People of May 30. It will appear in serial form in The Sunday and Weekly until completed, when it will be published in book form.

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[5] In the oldest ward of the city of Prague, there is a small synagogue that comes down from the sixth century of our reckoning, and is said to be the oldest synagogue in Germany. If the visitor steps down about seven steps into the half-dark space, he discovers in the opposite wall several target-like openings that lead into a completely dark room. To the question, where these openings lead to our leader answered: "To the woman's compartment, whence they witness the service." The modern synagogues are much more cheerfully arranged, but the separation of the women from the men is preserved.

[6] Frederick Engels, "The Origin of the Family."

[7] Frederick Engels, *ubi supra*.

[8] Book of Judges, 20, 21 and sequel.

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SOCIALIST VOTE IN THE UNITED STATES.

In 1888	2,060
In 1892	21,157
In 1896	36,564
In 1900	34,191
IN 1902	**53,617**

AMERICA'S POLITICAL BATTLES ARE FOUGHT OUT ON HER OWN SOIL.

The series of articles on the recent events in the Socialist camp of Great Britain—published during the last weeks in these columns, and that reach cheering climax in the documents published elsewhere in this issue—constitute one of those moments in the history of events that call upon an Army in motion to rest on its arms for a spell, and look back.

Even before the Kangaroo riots of July 10, 1899, the Socialist press of Europe contained none but disparaging articles on the Socialist Movement of America, and the silliest trash was there dished out on the Labor Movement of this country by correspondents from this side of the waters. The articles were not many and the correspondents few, among whom there figured, with greater regularity than any and funniest of the lot, a gentleman named Frederick Sorge, styled—on the principle of "quasi lucus a non lucendo"—"the Sage of Hoboken," whose articles in the Socialist press of Germany were read by the knowing in America with the keenness of interest that one devotes to funny paragraphs in "Puck." Immediately after July 10, 1899, these articles and correspondents multiplied greatly.

The international slum "intellectual" proletariat—the native and those that had been dumped on our shores—whose instincts felt galled under the "yoke of the Socialist Labor Party", had "emancipated themselves." But it penetrated even the wool of this gentry that emancipation in such cases is a Barmecides' feast, unless the "tyrant" emancipated from is destroyed. So long as that "tyrant" continues to exist there could be no freedom and happiness for the emancipated: the "tyrant's" influence would be felt with all the force that the sun is felt even by the thickest clouds, that may temporarily cover its face, and that are bound to be melted away by it, eventually if not sooner. The emancipated realized that, and they set themselves about to kill the S. L. P., right here. Their experience may be summed up in a few words: every time they touched the buzz-saw they withdrew bleeding at every limb. Their tactics then changed. They started to kill the S. L. P.—abroad.

The changed tactics manifested themselves in a crop of articles from America in the Socialist press of Europe, articles that vied with one another in silliness and stupidity of principle, in calumniousness against the S. L. P., and in the strumpet's style of self-advertising. The S. L. P. looked on, smiled and made memoranda. Not a member of the Party deemed it worth the while, or dignified, to answer these articles by pursuing the run-aways with counter articles in the foreign papers. The Party members attended to their work at home. The principle that guided them was the obviously correct principle that a country's political battles are to be fought out on its own, not on foreign soil. Thus for over three years the detractors of the S. L. P.—roundly whipped at home with facts and arguments, and all that goes to soundly rear a movement—were allowed to keep the foreign field all to themselves, and they truly presented on that field the aspect of the strumpet, who, with paste jewelry, flashy dress and shrill voice, seeks to attract customers on the street. The issue of this prolonged campaign—a campaign conducted upon two distinct lines: one, the line adopted by the Kangaroo leaders of the Bogus Socialist party of trying to beat the S. L. P. by poisoning against it the minds of people abroad; the other, the line pursued by the S. L. P. attending to its business at home, and relying upon the logic of events to break the path for the Truth abroad—is instructive and inspiring, how much so is illustrated by the recent happenings in Great Britain.

Of all European countries, able to learn "the S. L. P.'s side" from legitimate sources and from S. L. P. literature, used in the struggle of the Socialist Movement in America, the British Isles is the only one. There the Socialists were informed on both sides. Without the S. L. P. going out of its way, the S. L. P. stand became known there. And the result is what we see. The body, that showed affinities with the Kangaroo, is wiped out in Scotland; in England the process of clarification is likewise well under way; a straight, clean, sober, serious movement has been set on foot; Ireland, that, from the start had been free from the S. D. F. incubus, now finds support in her own immediate neighborhood; and further away, across the seas, in Canada and Australia, that is to say, wherever the English tongue is read and spoken, and where, accordingly, S. L. P. ammunition—prepared for and used in battering down the walls of capitalism in America, together with all its outposts of Labor Fakirism and Bogus Socialism at home—the Kangaroo stands contemned, the S. L. P. respected, vindicated and a source of inspiration. How long will it last before the same results will be felt elsewhere, in countries of foreign tongue? How long will these continue in their present benighted state? Surely not for ever. As he who would be free must himself strike the blow, so with these continental States of Europe: they must themselves ascertain what the S. L. P. says and does.

The Socialist Movement is international. That notwithstanding, and due to the very nature of the vastness of the field of battle, the Working Class of each country will have to settle accounts with their own home capitalists; in other words, the battle in each will have to be fought out on the soil of each;—and 'tis so done.

TOM SOLEY'S END OF "EQUALITY."

An article on old-age pensions in the current issue of the Cosmopolitan depicts the condition in which the several people engaged in a certain concern are left after half a century of activity, when the suppositious firm—"Spinner & Dresser"—dissolves.

One goes off in a private yacht, the other dies and "leaves ten millions to his wife." Thus things look at one end of the line. At the other end is "Tom Soley," he is the workingman. He is old, feeble and moneyless.

With such an introduction one expects conclusions in which the anti-climax shall be in keeping with the climax. Now, what are the conclusions in the case?

Introduced with the "grand fanfarre musicale" of the "healthy interpretation of equality"—"equality," mind you; and "healthy," don't you forget,—made in Massachusetts, the conclusions are:

"If we divide the sum of two million dollars [the total poll-tax] into pensions of a hundred dollars each we should have two hundred thousand of such pensions. If we paid a hundred dollars to every citizen, man and woman over sixty-nine years of age, we should have to pay about one hundred and twenty-five thousand dollars. Each one of them [Tom Soley, too?] would feel that HE HAD BEEN INSURING HIMSELF IN OLD AGE."

One hundred dollars a year an insurance for old age!

To the survivor of the firm of "Spinner & Dresser," the amount is too much; it is redundant; it is superfluous.

To "Tom Soley," to the "Tom Soleys," the men whose life-tissue went into producing the wealth that floats Dresser's palatial yacht, and who got all along barely enough to keep body and soul together,—to him and his class such an insurance is too little; it is cruel; it is like a means of prolonging agony at a shipwreck. Not until our working class shall have been pinched down to the coolie level, with Chinese mandarins of high cast and wealth above them,—not until then, and not until such a state of things has been established, will that hundred dollars DO FOR THE "TOM SOLEYS."

To think that such a proposition is soberly made in America!

To think that it is made to the orchestration of "a healthy interpretation of equality"!

To think that it is made by Edward Everett Hale, the author of the article!

Capitalism is a malaria, it poisons the blood and mind of whomsoever fails to render himself immune by Socialist knowledge and morality.

IMPERIUM IN IMPERIO.

Are the figures, published in the current number of the Locomotive Firemen's Magazine, on "The Progress of American Railways" intentionally given the leading place in which they are found? or is that merely a matter of accident? Be that as it may, they tell in their dumb eloquence a tale of no slight, aye, of deep political and social import. They show that an Empire has been slowly rising within the Empire of the United States, and that to-day the new and privately owned Empire, virtually overshadows the Nation, and holds it by the throat.

Let's take just a few of these figures, they'll tell the tale quite plastically.

Eight years ago the earnings of the American railroads were $826,599,690; to-day they are $1,542,725,832. Should not these figures, in and of themselves tell the tale in full, the following additional ones must:

The revenues of the United States Government in 1902 were $918,295,141; the increase alone of the earnings of our railways since 1894 was, accordingly, $716,126,142, or barely $200,000,000 less than the total present revenues of the Government. In other words, the Railroad Empire that has been rising under the shadow of the National Empire gained upon this during the last eight years, and to-day overshadows it with a weight of purse $624,430,691 larger than that of the Nation itself.

Nor is that all. The track of empire is ever marked by two accompanying phenomena: they are the two poles of the same battery:—

1° A decreasing number of rulers; and

2° An increasing number of ruled and dependents.

On these points also the tables referred to throw light.

In 1895 there were 5,407 "General Officers," that is to say, leading stockholders who have control. In 1891 the figure of these had shrunk to 4,780. "Consolidations"—the industrial euphonic name for conquests—had wiped out 627 railroad princelets and kinglets. Nor did the survivors, within their own circle, fail to draw the immediate benefit. Notwithstanding there were fewer of them, their salaries increased: in 1895, these aggregated $12,234,686, in 1901 they aggregated $13,141,428,—exclusive, of course, of the increased dividends.

While this process was going on at one pole, at the other, the phenomena that theory leads one to expect are found in fact. The number of employes increased all along the line, and in point of earnings the figures tell the tale, crushingly in some lines, humorously in others. Telegraph operators and despatchers (the high-salaried privileged ones included)—of whom there were 20,984 in 1894, earning a total of $13,615,311, or less than $654 apiece—came down with a thud. In 1902 their force had risen to 26,606 with an aggregate wage of $17,152,034, or not quite $645,—a drop of $9. On the other hand, while the salaries, to say nothing of the dividends of the "General Officers" mount up by the thousands, $2.63 more a year is the TREMENDOUS INCREASE registered by the workers, a tremendousness of increase that is mainly due to a number of privileged and highly salaried persons being lumped in with the regulation wage earner. A ludicrous tremendousness!

The National Government—the Empire we are said to be living under—is thus dwarfed by an Empire that has grown within it and that now lashes its subjects with rods of scorpions, and that is a private Empire, at that! And yet there are those—the Crown and Nobility in this upstart Empire—who cry out anathema against the Socialist, as a "traitor to the Government," when he, as he is doing, drills the forces of the land to overthrow the upstart privateer!

As Lincoln said of old of a house divided against itself that it could not stand, so the Socialist says to-day that an "Empire within an Empire" cannot continue. As in the instance of Lincoln, the tramp of the approaching armies, that were to establish harmony in the then divided house and up-root chattel slavery, could be heard when he uttered the words; so to-day, the tramp of the multitudes is distinctly upon the air, approaching to put an end to the present monstrosity, and rear the Socialist Republic.

A GEM AND ITS SETTING.

With the Republican State Convention of Ohio casting its shadows before it; with Mark Hanna's "eulogy" of Roosevelt casting its shadows before it, wherein, while seeming to describe Roosevelt, he pointedly described Cleveland as the only fit man to steer capitalism through the next Presidential storm; with the rumblings of the creaking structure of capitalism heard from far and wide;—with all that, and in the midst of all that, the State convention of the so-called Socialist, alias Social Democratic, party of Ohio meets in Columbus. Providentially, the "gem" and the "setting" came together, the latter illuming the former.

The report of that so-called Socialist convention has been published in these columns. It was as full of points as an egg is of meat. Yet, hard though it be to pick out one point that more than any other characterizes the affair, there is one that we shall have to take up. It is a statement made by the delegates of Local Cincinnati: they said:

"Nearly all the members of Local Cincinnati ARE CARRIED ON THE LOCAL BY A FEW GOOD MEMBERS."

And they were proud of it.

In other words:

1° The local is private property—indeed, a typical status of the whole so-called Socialist party.

2° The local is a mob, and, like all mobs, is dominated by a few intriguers,—indeed, a correct photograph of the whole.

The Socialist Labor Party has demonstrated that a bona fide political movement for the emancipation of Labor must own its own press: without that, such a movement is at the mercy of the private individuals who are the proprietors. Indeed, the premises and the conclusions on this head are strictly parallel to those that explain why the working class is a slave class. The Socialist Labor Party, thereupon further demonstrated that, from one end of the country to the other, the so-called Socialist party press was private property, consequently that the party that allowed such a state of things was itself private property. How deep the steel of this logic entered the soul of the owners was noticed by their conduct. At first, they doubled and twisted, and denied. But they were followed up in all their doublings, and twistings and denials, until, finding themselves thoroughly cornered, they have begun to make a "virtue out of vice" by beginning to justify such private ownership at a "tendency toward independence from party control"!!—in other words, the independence of what should be the servant from the control of what should be the master! The admission made by the Cincinnati delegates of that party reveals officially the extent to which the gangrene has spread in that party. As its press so its membership, its delegateship at conventions, its vote on referendums, etc., etc.,—all are held in the vest-pocket of a few: if these are willing, and to the extent that they are willing, there is a press, a vote, a delegateship, etc.; if they will the other way, these things collapse.

The second point is a sequence of the other. Bodies whose memberships are kept up by "a few good members" are mobs; as mobs they are the toy of masters, consequently purchasable.

To think of such a bizarre formation talking against "bosses"! To think of it masquerading as a body that is to grapple with Hannadom!

The gem is well set. The setting is well gemmed. What wonder that this gem crew is found fused almost everywhere with its capitalist corrupt politician setting from Haverhill to Sheboygan, from San Francisco to Cleveland?

WELCOME SUICIDERS.

The Chamberlain manifesto—itself a tinkering of the rickety social structure of capitalism—has set the wiseacres of all other industrial nations to scheming how they can shore up their own respective ends of that shaky international structure, those ends being now threatened with more than the usual strain. It is the schemes of the American political and economic wiseacres that are most edifying to contemplate.

Chamberlain has pronounced himself for an inter-colonial preferential tariff. That's equivalent to a discrimination against importations from foreign countries. It is a solar plexus blow to whatever there was of American "prosperity." The exports of the United States to Great Britain in 1902 amounted to upwards of $300,000,000 worth of goods,—corn, live animals, flour, wheat, provisions, cotton, etc., etc. This trade is now threatened with destruction. In sight of the peril, the question forces itself upon our wiseacres, How is the blow to be warded off? The question divides our wiseacres into two camps:

One set, the set of routine dullness, takes the obvious beaten path: "Protection!", "Still More Protection!", "Higher Chinese Tariff Walls!"—In what way a "Prosperity," that rests upon the blood-letting of exportation, can be safeguarded by a policy, whose only effect would be still more to check the flow of export trade, these gentlemen do not explain. Social pathology rather points to a social stroke of apoplexy as the result of such treatment.

No less edifying, but certainly more amusing is the other set, the free trade set. A conservative may be stupid; but the "reformer" of the free trade stripe is ridiculous. His superficial knowledge, coupled with the assumption of superiority over his dull conservative "protectionist" brother, at no time—and that's saying a good deal—presented him in a sillier light than at this particular juncture. Quoting all the anti-protectionist phrases he can think of, and which he does not understand, he proposes to puncture the Chamberlain inter-colonial preferential scheme by what? By a reciprocity treaty with one colony, with Canada!—if not a plaster on a wooden leg, then certainly a plaster on a leg eaten up with cancer!

A country like this needs no other to feed it, clothe it, house it and furnish it with all the other things that civilized man needs. It is vast enough, fertile enough, populous enough, industrious enough, intelligent enough for all that. To-day, even such a country must lean for support upon others, like a decayed tooth, and, the others being no less decayed than itself a twinge by them is felt by it. Why should this be thus? Why it is thus is evident. Seeing that the producer does not own the tools he needs to produce with, the fruits of his labor fall into the laps of the class that owns such tools. Unable, of course, itself to consume such vast wealth—even with the squanderous aid of Seeley-Harper dinners, Martin-Bradley balls, Washington Seligmann Anita Sutherland companionships, and such other brain-mad excesses and manifestations of morality—that class, the capitalist class, must look for markets abroad, so as to transmute its goods into the international solvent of cash. Thus it happens that, only in the measure that the plundering class can find a foreign outlet for its plunder, can there be that semblance of "prosperity" at home, that, viewed closely, means, at best, that the working class does not starve in idleness, but pines at starvation wages in arduous toil. In sight of this fact, too obvious to penetrate the thick and cobwebbed skull of the capitalist class,—it ever is a feature of the stupid that they cannot see the obvious—; in sight of this fact, our capitalist class divides into the two camps above described:—one, the protectionist, who would make the country explode by keeping at home, AND IN THE HANDS OF THE PLUNDERER, the plundered goods; the other, the free trader, who imagines salvation can be found in pettiness. The Socialist alone, being the promise of the Future, understands and solves the riddle,—the public ownership of the land on and the tools with which to produce, so that the fruits of labor can be enjoyed by the myriad workers, and no foreign country, but at its own peril, could shut its door in such another's face,—in short, the SOCIALIST REPUBLIC.

Truly, capitalist society is providentially appointed its own executioner. Let it execute! The Socialist stands ready to bury the corpse, and seal up the malodorous grave.

Judge Gray is paving the way for an easy "let-down" for the commission of which he was chairman, in the advent of a strike by the anthracite coal miners. Says he, quoting the report of the commission:

"In the absence of a trustful and conciliatory disposition, the strife between capital and labor cannot be composed by laws and contrivances."

This makes the present trouble and the coming strike a matter of temperament, not of injustices growing out of conflicting interests, such as the Coal Strike Arbitration Commission and all other conciliation and arbitration schemes strive to ignore.

Of course, such a view is a beneficial one, from a capitalist standpoint. It will lead large numbers of workmen to believe that conciliation and arbitration may still be of benefit to them if the proper disposition is cultivated, and make them more docile victims of the arbitration fraud than ever before.

There is no reconciling irreconcilable interests, such as the interests of capital and labor. One or the other must triumph; both of them cannot.

Cremation is on the increase. And the increase doesn't include the politicians who are "roasted" every day, either.

Mitchell's declaration that the mine operators "Do change things so that the miners cannot make so much money," as they formerly did, made on the 1st inst. at Buffalo, it now appears, is not enough to indicate the true character of the "victory" won by the miners in the awards of the Coal Strike Arbitration Commission.

The Miners' Journal of May 28, just received, furnishes additional light. It says, quoting the Wilkesbarre Free Press, "Serious complications are arising in the coal regions, and may be the means of trouble if the Conciliation Board does not meet soon and arrange the sliding scale established by the Strike Commission.

"The latter provided that for each increase of 5 cents in the average price of white-ash coal, of sizes above pea coal, sold at or near New York and reported above $4.50 per ton between Perth Amboy and Edgewater, an increase of 1 per cent. in the compensation of the employes at the mines shall be paid. On May 1 the price of coal was raised 10 per cent., and if the sliding scale was applied, as popularly supposed, the miners and laborers would receive an increase in wages of 2 per cent. The miners expected it, but when there was nothing to indicate an increase on the payrolls the leaders made an investigation, and failed to elicit any information."

There the worker has plain facts regarding the "victory." Though entitled to more wages than before, the miners are receiving less than before.

Who wonders that Gompers, knowing that the facts are in the S. L. P.'s favor, froths at the mouth when it uses them to demonstrate the nature of the trade-union impositions he practices on the working class in the interests of the capitalist class?

Who wonders that the United Mine Workers find it difficult to control the anthracite miners still remaining in its organization, and that another serious strike is, consequently, threatened?

Murder will out. When it does, those who aided and abetted it will suffer the penalty. This will account for Gompers' bellowings.

The Philadelphia textile strike has been productive of much good. It has disclosed the employment in the mills of children nine years of age, many of whom were employed thirteen hours a day. This disclosure has aroused the factory inspectors, with the result that it is said that child labor does not exist in Philadelphia alone, but in other parts of Pennsylvania also, where it thrives in all its abomination and where the factory inspectors intend to proceed against it as well. Of course, nothing permanent will result from this spasmodic activity. The tendency toward the employment of child labor is on the increase. Competition demands it; the use of machinery makes it possible, while the bad economic conditions of the working class families make it necessary! This tendency, in brief, is stronger than the legislation enacted against it. But the disclosures thus occasioned will point the way to the only solution—viz., the solution offered by Socialism—and thus prove beneficial indeed! It is in this that the strike has been productive of good.

The New York Age, organ of the colored race, prints the following in its latest issue:

"Commenting upon the discussion of white child labor in the South, the Savannah Gazette pointedly asks, 'Why confine the discussion to the emancipation of white children only, when there are so many colored children also in the toils?' It argues that if the white child is relieved of factory duty by law that the colored child will take his place, and it is necessary that the fight should be made for all children under twelve years to be kept out of the factory, then there will be no swappping of white slaves for black ones. The good policy and humanity of this suggestion are so apparent, that there would seem to be no standing ground for objection to it."

This gives rise to the question, "Do the proposed child labor laws apply only to white children, and is it only for them that Gompers is 'waging war' against child labor?" Of course, the capitalist wouldn't object to a "war" that did not hurt him any, seeing that if white children were debarred from factories he could easily fill them up with black ones.

Surely there are more problems in heaven and earth than are dreamt of in the Socialist or any other philosophy. Here are a few that the German Baptist Brethren are wrestling with in conference at Bellefontaine, O.

"Does the Church consider that the sack coat with the standing collar is in the order of the brotherhood?"

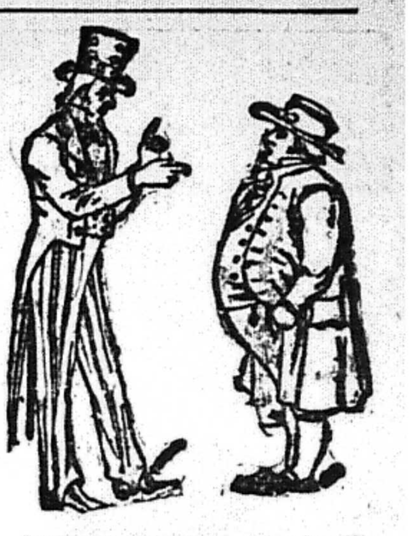
"Can members of the Church of Sweden become members of labor unions?"

"Shall such sisters as persist in wearing hats instead of bonnets be dismissed from the Church?"

These are the times that try men's souls.

A banker interviewed by a capitalist newspaper says "That prosperity is unprecedented is reflected in the bank deposits of wages surplus made by workingmen." Continuing he sees no danger to prosperity except in strikes. What! are the workingmen's bank accounts growing so fast that they must strike for more wages?

Don't forget the third anniversary celebration of the founding of The Daily People in Glendale Park on July fourth. It ought to be the best yet.



BROTHER JONATHAN—I heard a ridiculous man talking last evening.

UNCLE SAM—What makes you think he was ridiculous?

B. J.—He was espousing the rights of the working class.

U. S.—Is that ridiculous?

B. J.—Why certainly. It is ridiculous in view of the fact that the poverty of the working people and their so-called misery—

U. S.S—So-called misery?

B. J.—Anyway, in view of the fact that their poverty and their misery are due in a large measure to their extravagance, their immorality and their aversion to work.

U. S.—You are quite sure of that?

B. J.—Why, certainly. A man, by economy, push and hard work can place himself in a position of comfort.

U. S.—That's all very beautiful. Now, what is it you want?

B. J.—I want you to agree that to espouse the rights of the working class is ridiculous.

U. S.—I want you first to agree with me that you are a Heathen Chinee.

B. J.—But I am not.

U. S.—Certainly you are. In view of the fact that your eyes sland downward, that you carry a pigtail and that you wear your shirt outside of your trousers, what else can you bee but a Heathen Chinee?

B. J.—But my eyes don't slant downward; I don't carry a pigtail; and as to my shirt, I don't wear it outside of my trousers. You are talking nonsense; you are off your base.

U. S.—But you will agree that if my premises were right my conclusion that you are a Heathen Chinee would be right too, won't you?

B. J.—Yes, it would; but they aren't.

U. S.—And so I would agree with you, that, if your premises about the characteristics of the workingmen, and about the capacity of "push, hard work and economy" to place a man in comfort, were correct, I would agree with you that it is ridiculous to espouse the workingman's cause. But these premises are as much "off" as the premises from which the conclusion followed that you were a Heathen Chinee.

B. J.—Well, let's look into my premises.

U. S.—Now you talk. When you started you incurred the very ugly error of strating with a debatable proposition for your premises, and then trying to debate the conclusion. The real point to settle is that which you took for a "fact." I deny your premises or "facts" in toto. Now prove them.

B. J.—Which fact do you deny.

U. S.—Every one of them. It is not true that the misery and the poverty of the working class is due in any measure to the extravagance, immorality or aversion to work. Each of these allegations is false. Neither is it true that economy, push and hard work are enough to put a man in comfort. Now trot out your proofs. Begin with the "extravagance" of the workingman.

B. J.—Hem; well—hem——

U. S.—Stuck? Well, proceed on his "immorality."

B. J.—Well; hem—well——

U. S.—Stuck again? Now take up his aversion to work.

B. J.—Hem, hem. Well——

U. S.—Stuck a third time. Now see here. Even the lying census reports don't allow the average workingman over $1 a day from year end to year end. What is there to economize on? If a man has to hire himself to a capitalist he can't get more pay than his market value, and that is determined by the supply of labor and the demand. If he gets a job, the price is barely enough to get along with. In order to get along without hiring himself he must have capital enough to employ others. Where is he going to get that capital from? The poverty of the worginman is the result not of aversion to work or the like, but of the private ownership of the machinery to work with; he, not owning that, must sell himself in wage slavery, and wage slavery allows no markin to rise from. If economy were a wealth producer then the workers would be millionaires and the millionaries would be paupers. Just invest in some Labor News Company and Socialist books; the reading of them will have upon your head the effect of a duster in a neglected house.

With the capitalist class patriotism and pocketbook are synonymous, one is the source and inspiration of the other. In Roumania, the Standard Oil Company is endeavoring to secure control of the Roumanian oil fields, in competition with British and Continental capital. The Premier and Finance Minister of Roumania, inspired by the latter, are denouncing Americans as unpopular and urging patriotic Roumanians to not allow them to secure a foothold in the Roumanian oil fields. Patriotism is not only the last refuge of the scoundrel, but it is the first aid of the capitalist, at home and abroad.

Massachusetts has killed the anti-trust bill; which shows that now, as heretofore, Massachusetts is a capitalist, and not a middle-class State.

CORRESPONDENCE.

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, beside their own signature and address. None other will be recognized.]

Shaffer Scored By An Iron, Steel and Tin Worker.

To The Daily and Weekly People.—I wrote to Mr. Ben I. Davis, the managing editor of the Amalgamated Journal, that if he did not intend to publish a letter I sent to him some four weeks ago (of which the enclosure is a copy), to be kind enough to return it to me. As he has seen fit to ignore my request I send the article for publication to The People.

As a member of the Amalgamated Union of Iron, Steel and Tin Workers of the United States, I think I have a right to the free access to the columns of the Amalgamated Journal, especially as I help to sustain the same; but Brother Ben I. Davis does not seem to think as I do. I suppose we are not allowed to criticize the actions of such great misleaders as Mr. Shaffer, our president. W. D. Magure.

Brooklyn, May 27.

[Enclosure.]

"To the Editor of The Amalgamated Journal:

"Dear Sir and Brother:—When Shaffer calls Socialists mislead people I think it is time to "call" all such people. By saying that DeLeon is a misleader, Shaffer is making the mistake of his life, as there are quite a number of the members who have their eyes on him (Shaffer). The latter is digging his own grave by going arm in arm with such men as Hanna—he even having the nerve to tell us that Hanna is the friend of the working class. And Shaffer expects us to be green enough to swallow such stuff!

"Any workman can see that Hanna wants to be the next President of the country, and that he is trying to 'jolly' us so we will vote for him if he gets the nomination. What has he promised Shaffer for pulling the wool over our eyes?

"It was a mistake for the men who were sent to the convention at Columbus to do their duty to be hob-nobbing with our enemies and trying to sell us out.

"'No politics in the union' has always been the cry of our misleaders, while they have been in politics up to their ears, in order to better their own condition at the expense of the many. And yet they call themselves honest leaders of the working class.

"Shaffer, Mitchell and the other misleaders of the working class know well that we have 85 out of every 100 votes, and that we could have paradise on earth, if we were only taught to use the power we have—the power of the ballot. Why do they not lead us in the right path and not try to mislead us? Do they think this thing can go on much longer? I would like to ask Shaffer, Mitchell, or any of the bunch of misleaders, how does it come that 85 per cent. of the population—the working class—who produce everything, have nothing, while 15 per cent.—the capitalist class—produce nothing yet have everything. Mark Hanna is one of the 15 per cent., yet Shaffer tells us he is our brother and friend.

"The Bible says he who does not work shall not eat. To-day the man who does not work eats it all, while the other man who works gets nothing. If labor, with the assistance of nature, creates all wealth, why does not all wealth belong to labor? How does it come that when the capitalist class speak of us they say the working class? If the workers produce all the wealth, why are they not the wealthy class and the non-producers the poor class? It seems strange to some of the working class, but not to the Socialists. They know that the working class is being mislead by the Shaffers, Mitchells, etc., who are endeavoring to keep the working class 'in the dark,' in order to 'feather their own nests.'

"Some of the brothers seem to think there are no classes in this country. Well, they are very much mistaken. There are three classes the world over—the working class, the middle class, and the capitalist class. The middle class is fast disappearing, being ground out of existence by the capitalist class—just as though they were between two grinding stones. There was a time when the middle class same ticket that the capitalist does? If you are not in his class 364 days of the year, why should you be in it on the 365th? You, the workers, are not in the same class as Mark Hanna or Grover Cleveland, and should not vote the same ticket, even if Shaffer, Mitchell and the other misleaders advise you by telling you they are your friends.

"Now, Mr. Shaffer, why don't you, as a labor leader and a teacher, instruct your fellow workmen and brothers where their power lies by showing them how to vote themselves free by voting the Socialist Labor Party ticket? You well know it is time the working class give up both the old parties. If you are an honest labor leader you will admit this. Have we not tried them for years? Now, my dear Mr. Shaffer I do hope you will turn back ere it is too late. Shake Mark Hanna and his kind. Stick to us, your brothers, who have put you where you are to-day. God knows we have troubles of our own and need a good, honest leader. We know you have your temptations and that they are great, but throw them all over your shoulder and be a man and live up to your obligation. We have the power, if used right, to place you at any height your ambition may lead to, for we have the votes and that is where our power lies. United we had a chance to reach the upper class and become capitalists, but the trusts are here and that time has gone by. The sheriff now comes along and sells the small producer out. Where does he go? Why back among the workers. Where else can he go? Thus the working class grows larger.

"As soon as the middle class disappears there will be two classes left—the working class on one side and the capitalist class on the other. The working class will number about 90 per cent. and the capitalist class about 10 per cent. The 10 per cent. will own all the wealth and the 90 per cent. will not be able to exist let alone live. Then there will be a change. This rotten system will have to make way for the Socialist system.

"Now, to the brothers and comrades the world over. All you have to do is to find out what class you belong to. If you don't attend any Seeley dinners; own any yachts; take trips to Europe semi-annually or belong to the 400, you know that you do not belong to that class. Then why should you go up to the polls on election day and vote the stand, divided we fall!

"I feel very sorry for Brother McClelland. He used to have great speed in his legs, but I am afraid it has gone to his head and run off with his brains. The article he had in the Journal last week has made him the laughing stock of the whole country. He should come to New York and see the company the General Grant, the misleader, of the working class keeps—I mean Mitchell.

"W. D. Maguire.

"No 103 Dupont st., Brooklyn, N. Y.

"Socialist" G. B. Benham Loses Political Job Through The People's Expose of His Career.

To The Daily and Weekly People.—A few lines in regard to the fakirs in this city will be timely. It is one of the richest fields in the Union for their elk. I am a poor scribe myself and I have longed to see a fighting comrade of the S. L. P. who could write up the fakirs in this Burg.

A comrade back East once began a letter with the following: "There is a freak in our town called Casey. Let him and his freak 'go way back,' they 'ain't in it.'"

We have a labor fakir in this town called Casey, head of the Teamsters' Union, head of the Street or Public Work Department, head of the Board of Health, head of the new Central Body, made up of all the fakirs from all the Unions, in accordance with the plan laid out by Sammy when here to bring about "harmony."

Well, kill-canny-cats, I am afraid will have to take a back seat when things get ripe. They are already ripe. Fakir McCarty, head of the Building Trades and Civil Service Commissioner and that notorious fakir and scab "socialist," G. B. Benham, of Portland Opera House fame and head of the Labor Council, are in each others wool for keeps. Fakir Benham was slated for Civil Service Commissioner, and McCarty got The People of December 17, 1899, that gave his history up in Portland, and here also, off of a comrade to show to the Mayor. The Mayor turned Benham down, so look out for fun.

All the fakirs are getting rich quick. Casey could give Swift Water Bill of Klondike fame pointers how to get doe. I heard a poor Kang at one of their meetings telling how he went to Casey's Union to sell some picnic tickets and Casey ordered him out with a growl, saying, "We want no politics in the Union." He should have kicked them for their gall. After helping to elect the Union Labor Party this is their treatment. What bitter irony!

I had the pleasure of seeing one of Tobin's labor fakirs by the name of Lovely speak at a Kang meeting. He is Lovely two ways, and a fake always. Comrade Carl asked if it was a fact that his Union brought in convict labor to take the places of the Knights of Labor and he denied it. Of course the Kangs would not allow any one to reply.

Benham was one of the committee who received Cyclone Teddy when he was here. Let some of the comrades ask that young fakir King if he did not work for Benham when he ran a scab shop and fought the Union in this town, if he says no I will call hi ma —— liar.

Fraternally,
A. C. McGinty.

San Francisco, Cal., May 22.

S. L. P. Speakers Arrested In Denver.

To The Daily and Weekly People.—On Monday, May 18, three of our speakers were arrested, but were released about 11 o'clock at night. Tuesday afternoon a committee of five from Section Denver, S. L. P., went before the Fire and Police Board to find out their reason for stopping us holding street meetings. They stated that they would not allow even licensed people to sell anything on the streets as they were afraid of a riot on account of the big strike which was going on. They also stated that they would allow us to hold our meetings as soon as the strike was settled.

Fraternally, Chas. J. Michael,
Secretary Section Denver, S. L. P.
Denver, Col., May 22.

Gompers Gives the Lowell Strikers Stones, Though They Ask for Bread.

To The Daily and Weekly People.—On Monday morning tthe mill gates will open; the water wheels will turn; the furnace fires will start; the window blinds will be raised in the six cotton mills in this city; the lockout will end and the strike will begin. And why? Just because Gompers spoke in the South Common last Sunday and did not pledge two cents from the treasury of the two million union men in the Federation of Labor, with which the Textile Council is affiliated, to assist the textile workers in their efforts to gain a ten per cent. increase.

Four years ago when I first broke bread in Lowell, harmony between labor and capital was at white heat—kept so by "labor leaders"; but this white heat, like the earth in its formation, has cooled down. These labor leaders, in the last year, were kicked out of the Textile Council galore. Some will go into the mills Monday to work; but I prophesy that thousands of girls, young women and young men, will stand like Gibraltar and fight to a finish.

Gompers told them to do battle on the economic field; that they were entitled "to life, liberty and the pursuit of happiness." Here he stopped quoting Jefferson. Readers of The People, why did he stop there? Judge for yourselves. I will quote further, "That to secure these rights as governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government become destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Gompers, you see, don't want the workers to strike with the Socialist Labor Party at the ballot box, so he quotes Jefferson to suit his purpose.

The Democrats and Republicans are on the side of the capitalist class in Lowell and will use the government to defeat the strike. A bill a few weeks ago passed the city council (Republican) to give the strikers $500. The Democratic Board of Aldermen killed the bill unanimously.

It's against the law to give anything to help locked out widows or parents, and now you see why the idle mill owners will open their mill gates without giving ten per cent. increase. Just because Gompers and his old English style union votes in the interests of the capitalist class—a class which starves, outrages, enslaves, murders, freezes and robs women and children in Lowell and other cities throughout the world.

John Farrel.

Lowell, Mass., May 20.

Is Business Agent Laurie Trying to Reduce Wages?

To The Daily and Weekly People.—On May 20, Iron Molders Union No. 68 called out on strike the molders employed at the firm of Long & Allstetters, the reason being that one of the molders at the aforesaid shop would not join the union. The Long & Allstetter Co., of course, tried to get some of their hurry-up casting made in some of the other foundries in town, but met with very poor success.

At the start of the strike some of the patterns were sent to the foundry of The Hooven, Owen & Reuschlers Co., where the union has no foothold whatever. The molders in this shop refused to make them and told the pattern carrier of Long & Allstetter's to tell his people that "We are not union men, but we are no strike breakers." The foreman at Hooven's being a just man and not wanting to get the molders of his shop in trouble did not insist on the men making the work and sent the patterns back.

The union men out on strike hearing of this praised us to the planet of Mars and back, as they were surprised that we "Red Flag Men," as they call us, refused to break their strike. But as one good turn deserves another, and, as the ways of the labor fakir are many, on May 25 the molders in the Hooven plant received the following letter:

"Dayton, Ohio, May 23, 1903.

"Dear Sir.—This is to notify you that Iron Molders Union No. 68 has a greivance against the Hooven, Owen & Reutscher Co, to which unless corrected will force the union to close their foundry, and which if done will make it unfair to work in.

"Before doing this, and not wishing to compromise any one without first giving all a chance to be heard we have arranged to hold a meeting May 25th, Beckett's Hall, at which as an employe of this company you will be given a chance to explain your attitude, or if need be, your future intentions.

"Yours very resp..
"R. Loarie, Bus. Agt."

Now, Mr. Laurie, what in thunder is biting you? Can it be possible that this pure and simple fakir is jealous because the iron men in Hooven's receive more pay than they receive in the union card shops in town?

Now, Mr. Laurie, how is it wherever you have a card shop the dues paying dupes, through you, have an agreement with the Foundrymen's Association that the Benchmen receive $2.65 per day and the Floormen receive $2.85 per day, and us ignorant, godforsaken chumps that don't know enough to carry carrion to a bear get $2.87 Bench, and $3.25 Floor?

Oh, if we had only let you have your way you would have fixed us some couple of years ago.

Is it possible that you would organize us so that you could go to the head of this firm in all your might and glory and show them that they are paying too much money? And, is it possible that, where there are thirty-two molders and only three of maybe four are union men that you would put these few, good true men on the bum just to show your authority as a Business Agent, and to show the rest of the dues paying dupes that you are trying to earn your $20 per week and expenses? Please go way and let us sleep in our ignorance.

Oh, yes, you are the same Mr. Laurie that leads purchasers to patronize scab non union and prison made goods at Dayton, O., after closing up time at the store. (Don't forget, Mr. Laurie, that my name and all the names of Section Hamilton are at this office.)

The poor dupes do not know you, and as we have tried for years to open their eyes and found it impossible for the glamorer of "brightness," "greatness," "honesty," and "wisdom" thrown around such men as you and Fox, Valentine and the rest of the bunch, it is well nigh impossible to say one word against such good, true union men.

It has just come to light that an ex-financial secretary of Iron Molders Union No. 68, who is also one of the striking molders and who, by the way, fell short in his accounts to the tune of $77, and was never expelled from the union, has inaugurated a new system for himself to stand in with everybody on both sides. He goes to the different foremen's houses—foremen of foundries—and offers to work any old way, day work, piece work, and I expect scab work, if they will give him work (and, mind you, being a striker he will receive strike benefits). Oh, mamma, I laugh till my stiff bosom shirt hurts to think that this is a sample of pure and simple unionism.

Now, Mr. Laurie, (and don't forget I am going to send you a paper with this in) if you, with your old fashioned tactics of unionism can convince the men at Hooven's where your fakir led union will help them, and how we can better our condition by knuckling down to you; if, I say, you can show us this, why, we will embrace your union, but not before. But if you stop to think, and take a peep at the books of the great and mighty I. M. U. No. 68, you will find at one time or another every man in Hooven's was a union man, and if unionism is such a great thing, why did you let all these dues paying dupes get away? Perhaps these molders are better educated in fakir led pure and simpledom, and wisely refrain from being reinstated unless as your letter would have us believe we are compelled. And if compelled they might show their horns in a way such men as Mr. Laurie could not stomach.

The Scalded Cat.

Hamilton, O., May 30.

The Party Must Own the Debts of the Party.

A. C. Kihn, Secretary Daily People Finance Committee—Dear Sir: Section Cleveland is alive to the necessity of the party owning even the debts of The Daily, Weekly and Monthly People plant, for the following reasons:

First, we cannot affort to do without the papers.

Second, they give new life and vigor to our class and are watchful and alert to the interests of our class.

Third, this is the proper method, in order that the party membership can relieve the comrades in New York of a disagreeable and aggravating duty in putting off debts that are pressing and place it upon the shoulders of the membership throughout the country.

Section Cleveland sends in applications for three certificates at $20 each as a starter. Depend upon it, Section Cleveland is lacking in nothing; its members are alive to the fact that we must all push together as one man, and the strongest at that. Enclosed find check for $60 to pay for same.

We hope this method will enthuse life into the membership to come to the aid of our battleship—the strongest afloat yet—namely, The Daily, Weekly and Monthly People. The S. L. P. is the liveliest corpse that has ever yet risen from the grave. James Matthews.

Cleveland, O., May 26, 1903.

Schnectady Believes That the Party Should Own Its Debts.

A. C. Kihn, Secretary of the Daily People Finance Committee:

Section Schenectady, S. P. L., has taken up the matter of financing the Daily People. We think the same as some sections that the party membership should take care of the party's debts. We expect to raise $100 on account by July 1st. We will do more later, if it is found necessary, to free the striking arm of the S. P. L. H. K.

Schenectady, N. Y., June 4.

The Double-faced "Worker" Castigated.

To The Daily and Weekly People.—After reading the article in this week's People, in answer to the proposition to hold a Kishineff protest meeting, I can the more appreciate its argument as I had just read and reflected over a copy of the "Worker" that was handed to me by a "blind one," as I have found that some of the S. D. P. are.

I reflected on how the editor of that paper, in seeming honesty of purpose, would roast the capitalists in one column, and in another set forth a glaring, and to one understanding correctly, a treacherous act of some labor fakir, working plainly in the interests of the capitalists, without one word that would show the casual reader the true nature of the act.

While pondering over the question, "What sort of intelligence it could be, that professed adherence to two distinctly opposed principles, viz., the emancipation of the working class from industrial slavery by capturing the political power, and Pure and Simple Unionism, whose motto is "No Politics in the Union," I received The Weekly People, and the article mentioned was an absolute tonic to my mind. Like my then collected thoughts it bristled with true class-consciousness, and expressed my deepest feelings. If the true Socialist movement shall grow and expand day by day, it will be due to the unanswerable logic, the bedrock stand of S. L. P. teaching, as expressed in the article mentioned.

I saw recently an editorial in the New York Press, in which, among other wise things, it was said that Socialism will never get a foothold in America, if the people are rightly instructed. I looked at the picture I had on my desk, which showed man excluded from the land by private ownership, made long before I was brought out of darkness to light by S. L. P. teachings, and thought with a grim smile, that the people are indeed being rightly instructed. They have seen themselves disfranchised, and robbed of the land, and they are fast learning where they are at, in regard to the rest of the necessities of life, or tools of production, that is, the intelligent part of them are learning. It is essential that we know that only the natural born fools, the mentally dead and blind, and the legions of selfish hypocrites that we do not want impede our march to freedom. When the destiny of the S. L. P. is fulfilled, they will be buried with capitalism in one common grave, and their places in life filled by men.

Yours for light,
C. W. Lundberg.

Stonington, Conn., May 30.

Who is Responsible for Kahn's Suicide.

To the Daily and Weekly People: The following news item in the Daily People of Sunday, May 31st, has been called to my attention:

"Henry Kahn, an upholsterer, living at 100 West 109th street, committed suicide in the Delaware Hotel. The note which Kahn left to the coroner: 'There is no one to blame for this. I have been out of work since February 11th and am unable to support my wife and children.' In his effects were $1.82 in cash and a Royal Arcanum badge."

Well, let us see if this poor victim of Capitalism was alone to blame for his act. I know that when the strike of the upholsterers was started it attracted the notice of the pickets on duty at the department stores, that quite a number of the scabs wore on their coats the button of the Royal Arcanum, so one of the pickets who was a member of that fraternal (?) order was deputized to try if he could get these scabs with the Royal Arcanum buttoms on to quit their scabbing.

It was an object lesson to witness what followed, the strike picket, with his button on his coat lapel, approached the scab as the scab left the shop and greeted him thus, shaking hands and saying, "How do you do, Brother; could I speak to you for a minute or so." Scab said, "Why certainly, Brother."

Then the picket explained all about the strike and appealed to him as a brother belonging to the same fraternal (?) order to quit his dirty work against his fellow tradesmen.

The scab answered that he would not give up the job and defied the picket to do him any injury in their fraternal order.

The others who were approached by this picket answered in the same manner.

I asked the picket if there was no discipline in the order that prevented one member scabbing on another. He informed me that he knew of none, but if any of these scabs insulted him in the lodge room or in the ante-room then he would have some ground to act on. That would come under the jurisdiction of the order.

So, taking into consideration the facts as given above are we not justified in holding the order (which he joined on account of its fraternal features), morally responsible for this act of suicide?

Yours Fraternally,
New York, June 5th Z. Z.

LETTER-BOX

Off-Hand Answers to Correspondents.

G. H. C., WINONA, MINN.—Sammy Gompers' son's job is in the Government Printing Department in Washington. The political pull needed for the soft snap is obvious. The article from a Washington comp., published in these columns about three years ago, further gives an idea of the methods resorted to by these job-holders to raise their salaries.

S. A., CINCINNATI, O.—Wherever there is an S. L. P. man there is a man with eyes that see. The result is obvious: a—to freaks and frauds—galling "pashaship", "popeship", "bossism", etc. Can you blame this gentry?

ALBERT MURA, RANKIN, PA.—You are requested to furnish your address to R. E. B., 143 Holly street, New Bedford, Mass.

J. B., SULTAN, WASH.—"Volney's Ruins" is a work, the various domains which it covers sentimentally having since been handled scientifically, that has now none but a literary value. Lewis H. Morgan's work, "Ancient Society," covers the field infinitely better.

T. E. F., CHICAGO, ILL.—If you contemplate the phenomenon closely you will make the interesting discovery that the so-called Socialist, alias Social Democratic party, bears in some respects close resemblance to the A. P. A. The A. P. A. does really hate Roman Catholicism and the Pope, but there is something else he hates more, to wit, the workingman. Accordingly, you will notice the edifying spectacle of the Catholic Church wheeling in line with Capitalism and against Socialism, the A. P. A.'s forget all about their anti-Catholicism and become positive devotees of the Pope. Now, as to the so-called "Socialist" party. Its leaders were absurdly jingoic, and especially did they abhor the German. But the moment German elements wheeled in line with those leaders, helped them to protect the labor fakirs and attacked the Socialist Labor Party, these leaders discovered great love and affection for Germany and now are crawling in the dust before what they once denounced as "Dutch." But the parallel ends there. The Pope may yet have quite a say in American affairs: he has sense enough to gather his information from reliable and not from silly sources in America. Not so with the Germans in Germany, who hobnob with the so-called Socialist party. Their sources of information here are ridiculous. Their influence for mischief will be equal to zero.

T. I., NEW YORK.—What the article on the financial manoeuvres of the Pennsylvania R. R. proves is that, even such a concern, of such standing and wealth, is not above the straits that force capitalists to such devices for cash, nor above the level where such fraud would be repulsed.

D. S., WASHINGTON, D. C.—The trouble with these "organized religions" is that they studiously use loose terms. They never will define what they mean by "religion." The public is left to infer.

Do they mean that Socialism attacks the Creator because it attacks the "organized religions"? From that it would follow that the "organized religions" imply that they all worship the same God. One needs but to look at them, and the implication falls. They are lambasting one another now. No sane man will deny that, if any one of these "organized religions" had the chance, it would not burn all the others at the stake. They are kept from doing so by those who oppose "organized religions."

Do they mean that Socialism attacks the Creator because it attacks the clergy, who attack it? Such a contention is, besides ludicrous, unhistoric. The Protestant Reformation was an achievement of the whole world. Whatever the Reformation may have failed to establish in matters religious, it did establish one thing and that was the principle that man could commune with his Creator without the intervention of brokers—parsons, priests, rabbis, dervishes, medicine-men, or whatever name the brokers of religion assume. To fight these is, accordingly no attack on the Creator.

E. R. M., BRADDOCK, PA., PRESS COMMITTEE, VANCOUVER, B. C., AND C. S., PITTSBURG, PA.—It is perfectly legitimate for you to have fun with the "only logical centricals" and to enjoy their smashed-upedness; it is also wise to keep this office posted, but the facts and figures in the case do not warrant the expenditure of space in The People on the subject. What's the use in expending the Party's lead on dead ducks?

O. W., ROCHESTER, N. Y.—1st. In 1900, the largest mortality was during the age period of under five years: it was 153,571.

2d. Not consumption, but pneumonia leads the list of causes of death in the whole country. In 1900 there died 55,296 persons of pneumonia. In Rochester, however, consumption led: 250 deaths are credited to that disease and 217 to pneumonia.

These are the figures in the census of 1900.

R., CHICAGO, ILL.; W. J. W., UTICA, N. Y.; G., FALL RIVER, MASS.; M. T. B., LYNN, MASS.—Clippings, papers, etc., received O. K.

F. A. W., LYNN, MASS.—The figures you mention were taken from a press despatch issued from Washington, D. C., on April 9. They first appeared in The Daily People of April 10. Other newspapers published them. There is no reason for doubting their authenticity. Apply to the Secretary of Interstate Commerce Commission, Washington, D. C.

BUSINESS DEPARTMENT NOTES.

The Daily People Finance Committee reports that Section New York has sold thirty-five Daily People Loan Certificates—the Thirty-fourth Assembly District, Manhattan, disposing of the largest number.

Sixty-five certificates were sold by out-of-town sections, seventeen of which were taken by Section Los Angeles, Cal., alone. This looks as if Los Angeles meant to give Section New York a hard chase for first place. Troy comes in second best among out-of-town sections; and the promises to purchase certificates after the next pay day have all been kept. Returns are now coming in from members-at-large and nearly all State Committees have been heard from.

A new feature to be inaugurated in the work of the Finance Committee during the coming week will be the extension of The Daily People Loan Certificate plan among organizations of the Socialist Trade and Labor Alliance.

Adam Marx, of New London, Conn., has sent in his six-hundredth subscription to The Monthly People. During the week beginning June 1 he ivsited the Groton Point strikers and secured a total of fifty subscriptions. He writes that on the 14th inst. he will work for The Monthly People at a picnic to be held by Section Rockville. He is a comrade who exploits every opportunity to get subscribers. In his letters to this office he always speaks surprisingly of the lack of interest displayed by the great majority of the party membership. And he is right. Twenty comrades securing as many readers each every week as Marx did this week, will give The Monthly People one thousand new readers every week. Are there not twenty such comrades in the S. L. P.? We should like to muster an army of such workers! It is not a difficult thing to do after you once get broke into it. Who will volunteer to be one of the twenty?

Good work is being done in Vancouver, B. C. Comrade Bert Surges writes as follows: "Section Vancouver is going to make a general canvas all over the city for subscriptions for The Monthly People. We realize that it's a case of "if Mahomet won't go to the mountain then the mountain must go to Mahomet." In order to do this we want one thousand copies of the April number. This is the greatest propaganda our section has undertaken, but we feel we will meet with success. We must get in and drill to keep down the freaks here."

There is no better way to put down freaks and fakirs than by getting readers for the Socialist Labor Partp Press.

Comrade Pierson is one of our most successful canvassers for the Party Press. After a good week's work in Alton, Ill., he went to Springfield, and, during his stay of one week, secured sixty-nine subscriptions for The Monthly and ten yearly subscriptions for The Weekly People. This in addition to holding street meetings and selling ninety-one books.

Richard Berdan, another canvasser for the Party Press, who is worikng in New Jersey, has added a considerable number of readers to the mailing list of The Weekly People in the city of Paterson. He writes that during the last week a great many things have hindered him in his work. He sends in fourteen subscriptions to The Weekly People.

In California we have a faithful worker for the Party Press. Comrade Jane A. Roulston, of San Francisco, has, for some time, been corresponding with persons all over the State, whose names she obtains in various ways. The fact that that State has Weekly and Monthly People readers in more little cities and towns than the majority of States, is, to a great extent, due to her persistent efforts.

Comrade Henry Kruse, of Schenectady, N. Y., sends in ten yearly subscriptions for The Weekly People and gets a copy of Lissagaray's "History of the Commune." He is going to give the book to the person in his city who secures the largest number of subscribers for The Monthly People between June 15 and July 15. If the other comrades will do as well for The Monthly as Comrade Kruse did for The Weekly the contest will be an interesting one.

Comrade H. Weiss, of Brooklyn, made a house-to-house canvass among enrolled ovters and secured nine subscribers for The Weekly and five for The Monthly People. The enrolled voters should be visited in every assembly district and an attempt made to make them readers of the Party Press.

Jos. Hand, a sympathizer in this city, sends in seven yearlies and one half yearly for The Weekly. He is another person who never lets opportunities slip by to get readers for the Party Press.

Comrade Jackson, of Brinton, Allegheny County, Pa., secured ten yearly subscriptions for The Weekly and one for The Monthly People during the last week. We have been receiving quite a number of large bundle orders from that locality of late.

The Boston comrades have been displaying considerable activity this week in getting readers. Comrade Bohmbach sends nine Weekly and six Monthly subscriptions, and Comrade Schluter one Weekly and fifteen Monthly subscriptions.

Other workers for the S. L. P. Press who have hustled and got subscribers this week are: Frank McVay, Roanoke, Ills., five Weeklies; Wm. Veal, Collinsville, Ills., six for The Weekly; Jas. Trainor, Syracuse, N. Y., three Weeklies and ten Monthlies; J. Stirrup, Edwardsville, Ill., four Weeklies; M. Goltz, Winona, Minn., ten Monthlies; C. H. Pierce, Albany, four Weeklies; F. F. Young, Cincinnati, O., ten Monthlies; Chas. Zolot, Peekskill, N. Y., five Weeklies; Frank Janke, Indianapolis, Ind., ten Monthlies; P. E. Nelson, Salt Lake City, Utah, ten Monthlies and one Weekly; G. L. Bryce, London, Ont., Can., seven Monthlies and one Weekly; Ninth and Twelfth Assembly Districts, Brooklyn, one Weekly and nineteen Monthlies.

One hundred and seventy-one subscriptions for The Weekly and 296 for The Monthly People is the total received for the week. While these figures show an improvement over last week they are not what they should be.

How many Sections and Branches make the "Party Press" a regular order of business at their meetings?

There ought not be one that does not. The interest of members in the work can best be kept alive by ekeping it constantly before them, through new suggestions, the hearing of reports as to what has been done and the mapping out of plans for future work.

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE—Henry Kuhn, Secretary, 2-6 New Reade street, New York.

SOCIALIST LABOR PARTY OF CANADA—National Secretary, C. A. Weitzel, 256½ Dundas street.

NEW YORK LABOR NEWS COMPANY, 2-6 New Reade street, New York City. (The Party's literary agency.)

Notice—For technical reasons no Party announcements can go in that are not in this office by Tuesdays, 10 p. m.

National Executive Committee.

Regular meeting held June 5, at 2-6 New Reade street. John J. Kinneally in the chair. Absent and excused, J. Hammer. The financial report was laid over for the next meeting.

A circular to the Party Sections urging better work for the Party Press was ordered sent. E. C. Schmidt reported about conference with a comrade relative to taking hold of press management. The comrade in question is not in a position to disengage himself from present employment, and cannot, therefore, take hold of the work.

Communications: From California S. E. C. about work for the Party Press done in that State and plans to push circulation. From St. Paul, Minn., relative to recent change of Minnesota election law; also bearing upon work for Party Press. From Section Milwaukee, Wis., about the fund for German Party Press, the section desiring information as to its application; the Secretary reported having written to Cleveland to obtain special information. From St. Louis, Mo., reporting that two former members had come there from California, and asking for information. From James Connolly, of Dublin, Ireland, at present in Glasgow, Scotland, where he is engaged in organization work for the Scottish S. L. P. From Pennsylvania S. E. C. as to State convention held at Patton, Pa., and the action taken thereat. From Portland, Or., urging that steps be taken to organize a section, with the aid of the S. L. P. men at that place and such readers of The People as may be induced to help in the work; the Secretary had replied, and the answer was approved.

A number of other communications were read, bearing upon local work, etc., from Baltimore, Lynn, Utica, Troy and other places. Adjourned. Edward C. Schmidt.

Recording Secretary.

Massachusetts S. E. C.

Meeting of Massachusetts State Executive Committee held in Boston, May, 10, 1903. W. H. Young in the chair. All present except delegates Miller of Malden and Ferguson of Everett, without excuse.

Communications were received from Woburn, (2), Fall River, Needham, Lynn, Abington, Lowell (2), Lawrence, Marlboro, Everett, New Bedford, Haverhill, Malden, and Boston, enclosing nominations for State ticket, vote for delegates to represent S. L. P. at District Alliance No. 19, giving names of section members, asking general information, describing local conditions, etc.

Communication from Rhode Island State Executive Committee, asking about proposed De Leon tour in Massachusetts. Secretary instructed to reply.

Communication from Joseph F. Malloney, declining nomination for State organizer.

Communication from W. H. Carroll, giving terms of acceptance of State organizer's position.

Communication from Henry Kuhn, inclosing bills due the Daily People and New York Labor News Company for collection in this State. Secretary instructed to collect.

M. T. Berry appeared before the committee asking information regarding State organizer's position.

The matter of State organizer was laid over till next meeting.

Committee on election laws reported progress.

Vote on conference resolutions adopted and ordered sent to sections.

Secretary was instructed to procure subscription lists for Massachusetts of all party papers.

Secretary was instructed to communicate with Comrade Lyzell in regard to starting section in Gloucester.

Financial secretary-treasurer's report accepted and ordered sent to sections.

The following resolutions were adopted:

"Resolved, by the State Executive Committee of the Socialist Labor Party of Massachusetts, that we learn with deep regret the sad news of the death in Lynn, Mass., on May 10, 1903. of our valiant Comrade John A. Henley. We recognize that the Socialist movement has sustained a material loss in his death and we tender our sympathy to his relations and friends and hope the time soon will be when the established Socialist Republic will remember in a fitting manner every class-conscious worker who labored to emancipate their class and usher into existence the Socialist commonwealth."

Financial secretary-treasurer was instructed to loan $25 to the committee in charge of the burial of Comrade Henley to be reimbursed from the proceeds of a benefit to be run by the S. E. C. later.

Comrades Tracey and Ryan were elected to represent the S. E. C. at Comrade Henley's funeral.

Comrades Hagan, Fitzgerald and Young were elected as a committee to run a benefit for Comrade Henley's mother.

The report of the committee to draw up suitable prizes for competition among the juvenlies throughout the State, in accordance with the plan suggested by Section Holyoke, was laid over until next meeting.

John W. Ryan,
Secretary.

GET YOUR OCEAN STEAMSHIP TICKETS FROM J. A. BARRON, PAULI BUILDING, SCRANTON, PA.

To the Sections of the Socialist Labor Party of New Jersey.

Comrades Frank Zieve, William Walker, Frank Bergholz, August Edleman, Emil A. Silberberg and John Skemosky have been nominated as delegates to the Socialist Trade and Labor Alliance.

You will vote for three (3) of them; returns to be in at the next meeting of the State Executive Committee, June 14. George P. Herrschaft.

Mass. State Executive.

The next regular meeting of the Massachusetts State Executive Committee will be held at 1165 Tremont street, Boston, Mass., on Sunday, June 14, at three o'clock sharp. Delegate from Everett please take notice.

John W. Ryan,
Secretary.

Good Work at Hartford.

In order to enable District Alliance No. 21 to carry on a more effective work and to be prepared for emergencies, L. A. 307 has taken up a collection, of which the following have contributed:

C. F. Roberts $1; Matt. Lechner $1; Jacob Brewer $1; Jos. Rossmeisl $1; Jos. B. Williams 50c.; A. Rossmeisl $1; F. F. $1; E. Sherman 25c.; Wm. Kittel 50c.; G. Reichenbach 25c.; William Suesbrich 50c.; Charles Bachofen 25c.; Miller 10c.; W. Presko 25.; H. Bachofen 25c.; F. Schnabel 20c.; G. Mark 25c.; R. Dreher 25c.; H. Haertel 50c.; F. Eidman 25c.; O. Roehler 50c.; C. Merk 25c.; L. Newhouse $1; H. Huchstedt $1; Chas. Fantone 25c.; A. H. Gierginsky 50c.; Christ. Simon 25c.; F. Lechner 75c.; F. Banerle 50c.; F. Stuffler 50c.; A. A. Rein 50c.; W. M. 50c.; H. F. Flentje 25c.; R. Duncan 25c.; Collection at headquarters 27c.; A. Kumpitsch 50c.; Eirbinger 50c.; T. Murphy 25c.; I. L. Kasner $1; F. W. Kuenhald $1; total, $20.82.

L. A. 379 is in a prosperous condition; for some time past new members have been admitted at every meeting, so that the old meeting place became too small and therefore a new locality had to be found. L. A. 379 hereafter will meet on the second and fourth Tuesday in the month at 724 Main street, two flights up (Times Building).

Fred Fellermann,
Org. D. A. 21, Hartford, Conn.

Special Fund.

(As per circular letter, September 3, 1901.)

Previously acknowledged	$7,147.72
Section Lowell, Mass., per Reedy	2.00
Section Allentown, Pa	5.00
Steiner, Cleveland, O	2.50
Kucher, Cleveland, O	1.00
Cash, Cleveland, O	2.75
S. Schwartsman, City	1.00
M. Jassinowsky, Philadelphia, Pa	1.00
H. Tryon, Denver, Colo	1.00
Pfhal, City	1.00
Two Sympathizers, Shawnee, O	7.00
J. Butterworth, Paterson, N. J	2.00
Frank City	1.00

Note.—R. Koeppel, Cleveland, O., should have been credited with $2.50 on May 17. The total, $7,070.95, was correct.

Fire Damage Fund of German Party Organ.

Previously acknowledged, $247.60; Section Allentown, $5; Jos. Hamerle, 50c.; E. Gerhardt, Pittsfield, Mass., $1; Rob. Rabenstein, Pittsfield, Mass., $1; Henry Kullman, Milwaukee, Wis., 25c.; Rochus Babnick, Milwaukee, Wis., 25c.; Section Peoria, Ill., per Fritz Lichtsinn, $10; Jos. Knote, Wheeling, W. Va., 25c.; E. Kuellmer, St. Paul, Minn., $3; Thos. Davis, New York, 50c.; Alex. McNar, Cleveland, O., 25c.; Jos. Kowak, Cleveland, O., 50c.; A Friend, Clevenland, O., 25c.; Chas. Willy, New York City, 50c.; Carl Schaub, So. Norwalk, Conn., 50c.; E. Singlewald, So. Norwalk, Conn., 50c.; John Runkel, Philadelphia, Pa., $1; A. Dryer, Cleveland, O., per Dersch on list No. 19, $1.

Section Louisville, Ky., $7; W. Schneider, 50c.; Frank Giffey, 50c.; Emil Guth, 50c.; Lorehz Kleinheuz, 25c.; Herman Baur, 25c.; J. L. Ulrich, 25c.; Thomas Sweeney, 50c.; James Doyle, 25c.; James O'Hearn, 25c.; G. Braun, 25c.; total, $10.50.

Per H. Richter, Detroit, Mich., Geo. Haffeler, $2; P. Friesema, Jr., $2; G. Tuchelski, $1; Thomas Hackett, 50c.; Fred Wollberg, $1; Jacob Leweit, $1; Herman Richter, $2; Bernh. Beyerchen, 50c.; Carl Ruelke, 25c.; C. Diebolt, 20c.; Frank Mueller, $1; Ric Schlosser, $1; Frank Mueller, $1; total, $13.45.

Per Chas. Sabrowski, Peekskill, N. Y., Mrs. E. Sabrowski, 50c.; Mrs. E. Matz, 25c.; Mrs. R. Zolot, 25c.; Chas. Zolot, 25c.; Emil Matz, 50c.; Oscar B. Lent, 50c.; Wm. Odenwald, 50c.; J. Odenwald, 25c.; Ernest Lemon, 50c.; Chas. Sabrowski, 50c.; total, $4.

Per J. Riedl, Mineral City, O., Thos. Chalmers, $1; Jos. Riedel, $1; Rob. Ludlam, 50c.; F. B. Barr, 25.; T. C. Binder, 25c.; Ann Ludlam, 25c.; Wm. Holshov, 25c.; Lewis Eberly, 50c.; Chas. Eberly, 25 c.; total, $4.25.

Per Section San Antonia, Tex., F. Hensel, $1; Karl Spahr, $1; Frank Leitner, 50c.; C. Pollard, 25c.; J. B. Kendall, 40c.; Wm. Binder, 50c.; Geo. Federolf, 50c.; Rob Strach, 25c.; S. Joachimstahl, 25c.; total, $5.15.

Per Section New York, 8th and 12th A. D.'s, $1.50; M. Suzman, 50c.; W. Kops, 50c.; Courlander, 25c.; Arthur A. Prussack, 25c.; S. A. Levin, 50c.; Schepter (?) 50c.; total, $4.

On list No. 3, Cleveland, O., (per Mitchell), Lingenfelder, $2; Hirsch, $1; Gergen, 75c.; Gutman, 50c.; Peters, 50c.; total, 4.75.

Per F. H. Beier, Sheboygan, Wis., Ad. Rathke, 50c.; Rick Semmelhack, 50c.; Carl Falk, 50c.; John Biwerski, 50c.; W. Kleinschmidt, $1; Fritz Schulz, $1; Fritz Farchman, $1; F. H. Beier, $1; total, $6.

Per F. Erben, Cleveland, O., on list No. 2, J. Eble, $1; Fred Kury, $1; B. Heidenrich, $2; Cash, $1; Baar, 2.50; A. Klosheim, $1; A. Stalla, $2; Hackenjohs, 25c.; Frank Wilms, 50c.; Christian Franslau, $2; A. Kosel, $1; Fred C. Rau, 50c.; A. Metz, 25c.; C. Lucht, 25c.; Cash, 50c.; J. S., 50c.; H. Weikert, 25c.; Ch. B., $2; total, $18.50.

Per Max Keller, Philadelphia, Pa., B. Haug, $1; Wm. Storch, 50c.; Geo. Anderson, 50c.; Max Kellar, 25c.; total, $2.25.

Per Mrs. J. Schmidt, on list No. 7, Cleveland, O., Truth and Justice, $1; du, 50c.; total, 3.50.

Truth and Justice, 50c.; G. Brodnyansky, $1; Joseph Thesz, 50c.; Mich. Hoy-

Grand total, $350.20.

Socialistische Arbeiter. Zeitung.
193 Chaplain street.

Fire Damage Fund of German Party Organ.

Previously acknowledged, $350.-20; Ric. Koop, Brooklyn, N. Y., 50c.; Herm. Nitzlader, N. Y. City, $1; Emil Kreft, Inkster, N. D., $1; E. Leopold, Providence, R. I., $1; Section Madison County, Ill., per W. W. Cox, $10.50; Socialist Ladies Society, Peoria, Ill., $5; Section Hoboken, N. J., $15; Branch 2, Hoboken, N. J., $5; Collected by W. J. Wuest, Utica, N. Y., (rest) $1.05; L. A. 337, S. T. & L. A., Schnectady, N. Y., per Gebner, $5; per Henry Kuhn, collected in N. Y. City, $5.50.

Pre Charles Burkert, Somerdale, O., in Valley Junction, Nicolas Scherring, $1; John Witting, 50c.; Alb. Herberger, 50c.; Muehleisen, $1; in Somerdale, J. Doerschuck, $1.50; E. E., $1; J. Meissner, $1; A. H. Meissner, 50c.; J. Meissner, 25c.; Alois Abel, 25c.; Herm. Henze, 25c.; G. Koller, 25c.; John J. Slater, 50c; C. Burkert, $1; Schneider, 50c.; B. Cooper, 50c.; total, $10.50.

Per Andrew Bahnsen, New York —C. J. Nagel, 50c.; E. Moonelis, 25c.; H. D. Deutsch, 10c.; J. Donohue, $1; total, $1.95.

Per Frank Erben, Cleveland, O., on List No. 2—F. Leyritz, 50c.; Cash J. S., $2; G. Murrar, 25c.; O. Ruediger, 50c.; F. Kolb, 25c.; F. Bauer, 25c.; A. Schullerman, $1; J. Braun, $1; H. Gehring, 25c.; St. Liebig, 50c.; total, $6.50.

Per G. Gehrman, Cleveland, O., on List No. 4—G. Gehrman, $1; Mrs. Gehrman, 50c.; St. Hovanec, 50c.; E. Bauer, $1; A. Schep, 25c.; A. Schoenese, 50c.; Moebius, 25c.; J. Alnina, 25c.; Gorjup, 25c.; total, $4.50.

Per H. Dersch, Cleveland, O., on List No. 19—Subscriber, $2; F. Feldner, 50c.; total, $2.50.

Per Charles Wippermann, St. Louis, Mo., J. Neumann, 25c.; A. Lammermann, 25c.; S. Krapp, 50c.; D. Ulrich, $1; C. Bernhardt, $2; total, $4.

Grand total, $430.70.

Comrades, do all you can for this fund. Send money direct to

Socialistische Arb. Zeitung,
193 Champlain Street,
Cleveland, O.

Colorado Agitation Fund.

Received for State Agitation Fund to date the following:

Previously acknowledged, $64.50; W. S. Miller, Pueblo, $2; I. A. Knight, Pubelo, $1; R. J. Diff, Pueblo, $1; Gus. Briggs, Publo, $1; William Juergens, Pueblo, $1; S. Cashmaker, Pueblo, $1; M. Goldstandt, Pueblo, $1; L. Rasmussen, Denver, $50c.; Carl Dennus, Denver, $2.50; J. M. Nolan, Bald Mountain, $2; Charles Letcher, Denver, $1; Howard Tryon, Denver, $1; C. Marby, Denver, $2; Al Wernet, Denver, $2; Philip Veal, Denver, $2; Chas. H. Chase, Denver, $5; total, $90.50.

A rough outline of the course to be followed by Comrade Veal, so far as decided upon, beginning June 8, is:

El Paso County two weeks; Teller County three weeks; Tremont County one week; Pueblo County two weeks, and Fremont County one week.

Chas. H. Chase,
State Secretary.
Denver, Col., June 5.

As to the Proposed Amendments of Section Everett.

An open question to Section Everett, Mass.; Section Minneapolis, Minn.; Section Essex County, N. Y.; Section Patton, Pa.; Section Sumerville, Mass.; Section Albany County, N. Y., and Section Lincoln, Nebr.:

What benefit would be the Socialist Labor Party to the working class in case they were disfranchised?

Are not indications pointing that way, in such moves of the capitalist government as the disfranchisement of the negroes in the Southern States; the enactment of property qualifications in the Southeastern States and Texas, and the enactment of poll taxes in Northwestern States? In this city the voters are assessed by police.

Michael G. Powers.
Boston, Mass.

S. T. L. A. NEWS.

The Socialist Trade and Labor Alliance of the United States and Canada, headquarters, Nos. 2, 4 and 6 New Reade street.

General Executive Board, meeting the second and fourth Thursday evening of each month, at 7.30 o'clock, at above address.

All information as to organization and the aims and objects of the S. T. & L. A. will be gladly sent by mail on request.

Speakers will be furnished to address labor and trade organizations, as well as sections of the S. L. P., on new trades unionism.

Address all communications to John J. Kinneally, general secretary, Nos. 2, 4 and 6 New Reade street, New York.

District Alliance No. 19, S. T. & L. A.

The last regular business meeting of District Alliance No. 19, S. T. & L. A., was held on Sunday, May 31, at headquarters, 26 Monroe street, Lynn, Mass.

Delegates were present from Mixed Alliance L. A. No. 267, of Lynn; Mixed Alliance L. A. No. 330, of Salem; Sole-Fasteners' Alliance L. A. No. 391, and Lasters' Protective Alliance No. 395, of Lynn. There were no delegates present from Woolen Weavers' Alliance L. A. No. 373, of Lawrence, or Mixed Shoeworkers' Alliance L. A. No. 387, of Marlboro.

Comrade Stephen Surridge, of L. A. No. 391, was elected chairman.

Roll call of officers showed all present.

The Organizer reported that he had requested the local alliances in Lynn to send delegates to the Haverhill conference, which was called by the Turn-Workmen's Protective Union of Haverhill for the purpose of devising ways and means of fighting the Boot and Shoe Workers' Union. Voted, that the action of the Organizer in requesting locals to send delegates to the Haverhill conference be endorsed.

The committee on the De Leon lecture made a final report, which was referred to the Auditing Committee.

Reports of locals: L. A. No. 267 reported that they had held another very successful smoke-talk and entertainment recently. L. A. No. 330 and L. A. No. 395 reported progress. L. A. No. 391 reported that they had sent delegates to the Haverhill conference, where the aims and objects of the S. T. & L. A. were set forth. The delegates had taken a prominent part in all discussions, and had shown to the conference the fallacy of forming a pure-and-simple union, as was proposed by the conference. A sort of rope-of-sand organization had been formed, which was named the Federation of Shoe and Leather Workers.

Voted, that L. A. No. 391 be instructed to communicate with the temporary secretary of the Federation of Shoe and Leather Workers and inform him why they cannot affiliate with that so-called organization.

The following officers were nominated for the term commencing July 1: Organizer, Francis A. Walsh; Recording Secretary, John White; Financial Secretary-Treasurer, John Box; Organization Committee, Herbert R. Manley, Stephen Surridge, Jeremiah McNally, Francis A. Walsh, Michael Tracy, David W. Shaw.

A delegate representing the united Hebrew Societies of Lynn appeared before the meeting and requested the co-operation of District Alliance No. 19 in an affair which they were going to hold in a Lynn theater for the benefit of the sufferers of the Kishineff outrages.

After considerable discussion it was voted that D. A. No. 19 grant them an English speaker, but forbids them using the name of Socialist Trade and Labor Alliance, which might made it appear as though this organization were conducting the affair. The delegate was informed that the Alliance speaker would show the cause of the Kishineff massacre, as well as the American Kishineff massacres—namely, Wardner, Chicago, St. Louis, Brooklyn, Homestead, Buffalo, etc., and show that the capitalist system must be uprooted entirely and the Socialist Republic substituted, which was the only way that massacres of the workers could be stopped.

Comrades Michael Tracy, Francis A. Walsh and Herbert R. Manley were elected as a committee to draw up a set of resolutions on the death of Comrade John A. Henley.

The charter of D. A. No. 19 was ordered draped in mourning for a period of thirty days in memory of Comrade Henley.

A plan for the more systematic organization of the S. T. & L. A. in Massachusetts was presented and laid over until the next meeting for discussion.

The Organizer reported that enough names had been secured to start a leather workers' local in Woburn.

John White, Recording Secretary.

IN MEMORIAM.

Amalie Sophie Guldbrandsen.

Whereas, By the death of Amalie Sophie Guldbrandsen Section Providence, of the Socialist Labor Party, has lost one its active and most estimable members.

Whereas, Our departed comrade was ever ready to assist in carrying on the propaganda having for its object the abolishing of wage slavery and substituting in its place the Socialist Republic.

Whereas, In both her native country (Denmark) and her adopted country (America) she was always willing to do what lay in her power for the uplifting of her class, the proletariat. While necessarily confined closely to her home with the numerous duties ever present in the household with her family, she cheerfully gave her aid in the work carried on for the cause of Socialism in Rhode Island; therefore, be it

Resolved, That the members of the Socialist Labor Party of Rhode Island offer their sympathy to her husband, Adolph H. Guldbrandsen, one of the pioneers in the movement in this State and always a staunch and tireless worker for the cause, in this, his hour of sorrow. To the children of our deceased comrade we tender our condolence in their affliction, believing that her example and counsel, with her fidelity, will ever be present with them through life. Be it further

Resolved, That for our departed comrade's zeal in the work of emancipating our class we honor her, and will ever cherish her memory.

State Executive Committee,
Socialist Labor Party of the State of
Rhode Island.

THE KISHINEFF MASSACRE

(Continued from page one.)

rejection of the resolution the disruption of his local and many others.

A delegate who hailed from Zanesville said that his experience with the S. L. P. man is that he is all right and a good fellow, and that if there are any bad S. L. P. men he has never met them.

Many others recognized that this S. L. P. man is becoming an issue and that it is impossible to dodge it and it must be met squarely.

In answer to all these cries Critchlow read the challenge sent by the State Executive Committee of the Socialist Labor Party to the S. P. a month previous, stating that the local quorum at Dayton did not dare to take any action on the matter for fear of injuring the material interests of the party.

Humber from Hamilton was then given the floor and for ten minutes he repeated how the Socialist Labor Party had succeeded in beating them in the case brought against the party for using their name:

"I say that they insulted me and called me one bald headed jackass and said me vas a fool and a tool of the local quorum of Dayton. They are rascals I say. They even went so far as to laugh in my face. No, I don't vant hand shake mit tose rascals."

This last peroration ended the debate and laid the resolution on the table.

The organization of a State Committee brought out the information from Bandlow of Cleveland that he has been a member of that committee for six months, but is still unable to see where he is at.

The delegates from Cincinnati came to the front declaring that local Cleveland should do as Cincinnati did in the matter of paying dues. Nearly all the members of local Cincinnati are caried on the local by the few good members. Local Cleveland doesn't find that to be a very good way for their pockets, but carry a lot of sick members' cards, which enables them to send a big delegation to the convention.

The information thus brought out in the convention regarding the standing of membership serves to show the "hurrah" character of the S. P. in this State.

Under the report of Grievance Committee some one wanted Job Harriman expelled.

The committee on constitution was assailed by Martin of Toledo, who told them that the convention is not able to take care of the constitution saying that at the convention last year the work was done in a very bad manner, some sections that were rejected were put in while others that had been carried were left out.

The climax was reached towards the end when Martin of Toledo made open charges against O'Hara for backbiting and saying that Martin was the tool of Hillquit.

O'Hara at first denied that he had made any such accusation, but when confronted with the member to whom he had made the accusation O'Hara crawled and apologized in the most humble manner. A minute after O'Hara, Martin and the other member were in each others arms shaking each others hands like brothers.

Such is the "Socialist party!"

Held.

Big Meeting in Bayonne.

Section South Hudson held an open air meeting at Avenue C and Twenty-second street, Bayonne, N. J., Saturday night, June 6. Fifty copies of the pamphlet "What Means This Strike" were sold and 2000 leaflets distributed.

Comrade Alexander spoke on "The, Feudal and Wage Slave," Kinneally on "Capitalist Law Was Never Used Except to Subjugate Labor," Corregan on "The Duty of the Working Classs," Campbell on "The Utter Impotence of the Pure and Simple Union and the Necessity for Carrying on the Fight by the S. L. P. and S. T. & L. A.," and Oakes on "The Working Class.'

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The Monthly People

THE
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is now running a series of trade articles. This issue contains . . . .

"The Retail Clerk"

The next issue, of June 20th, will contain

"Railroad Philanthropy"

It will interest trainmen, engineers, clerks, and other RR. employees.

An article on Telegraphers will follow, as will one on the Textile industry.

The issues containing these articles should be widely distributed in the trades represented. Comrades desiring bundle orders should order them now so that a sufficient number may be printed.

Rates for bundle orders: less than 100 copies 1 cent each; from 100 to 500 copies 3-4 cent each; 500 or more 1-2 cent each.

IF YOU DON'T ORDER A BUNDLE SEND US AS MANY NAMES AND ADDRESSES AS YOU CAN COLLECT. ADDRESS

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